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CONTENTS.

PAGES

Hebbata Grant of Durvinīta Ganga

By S. Srikantha Śastri, M.A. ... 125—133

Rehabilitation Work Among the Criminal Tribes

By A. M. Somasundaram, M.A. ... 134—143

Studies in Plant-Myths—New Series No. XII.

On a Punjabi Folk-Myth about the Metamorphosis of a Fairy into a Brinjal or Aubergino on Egg Fruit.

By the Late Prof. Sarat Chandra Mitra, M.A., B.L. ... 144—148

Proceedings of the Thirty-Fifth Annual Meeting of the Mythic Society, Bangalore ... 149—158

Reviews :

History and Philosophy of Lingayat Religion ; A Handbook of Veerasaivism ; The Ancient Wisdom of Wales ; Spinozian Wisdom ; Sāsta Worship in South India; The Promised day is come ; Mai and Mai Sahasranama, Vol. II ; The Astronomical Method and its application to the Chronology of Ancient India ; Nalanda its Ephigraphical material ; Jaina Pustaka Sangraha ; Dhurthakhyana ; Tirumalirunjolaimalai ; Kenopanisad Bhasya ; Contribution to the History of Brahmanical Ascetism or Samnyasa.

... 159—178

Obituary

Rajasevasakta Professor B. M. Srikantia ... 179

Rajacharitavisharada Rao Bahadur C. Hayavadana Rao ... 179

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Sri Jayachamaraja Wadiyar Bahadur, G.C.B., G.C.S.I.
Maharaja of Mysore

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Mythic Society

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HEBBAṬA GRANT OF DURVINĪTA

THROUGH the courtesy of Mr. G. Rama Rao of the Indian Postal and Telegraphic Department this copper plate from Hebbaṭa in the Srinivaspur Taluk in the Kolar District was secured by me some time ago. It is ascertained that this perfectly genuine copper plate grant with the Gaṅga Elephant seal in tact was found by Mr. Subba Rao on the road side stony ground in the crevices of stones as we go to Gundalanaṭha from Hebbaṭa. The ring was first noticed and on removal was discovered this copper plate grant. The stones were on a level with the ground and on account of a heavy shower of rain the ring of the grant appeared to view about a year and a half ago by Mr. Subba Rao, Shanbhogue of Chaldigānahalli.

The Grant consists of five plates joined through a hole at the end by a ring and on the ring is engraved the Gaṅga Elephant Seal. On either side of the plates are inscribed letters of the old Kannaḍa alphabet. The obverse of the first plate is blank and the inscription begins on the reverse of it.

I found the plates to be genuine because of the seal being intact with the ring and of its old paleography. The grant is of the thirty-first regnal year of the Gaṅga King Durvinīta, famous for his learning and conquests and it is one of the earliest genuine grants of the Gaṅga dynasty. So, I requested Mr. S. S'rīkaṇṭha S'āstri of the Mysore University, kindly to edit this for me and also to provide a critical study of the grant. I am very much obliged to him for enabling me to publish it with his valuable note.

It may be mentioned that Durvinīta, a literary figure and empire-builder, not merely extended the kingdom from Mysore to the Kolar and Anantapur districts but assisted in the foundation of the dynasty of the Western Cāḷukyas of Bādāmi. Chronologically this grant is important as belonging to the thirty-first regnal year of the Gaṅga king Durvinīta, mentioning the *lagna* or ascendant as *kumbha* or Aquarius—a rare fact to be noticed in epigraphs. We are thus enabled to verify the date of the grant without much difficulty. Palæographically, the characters of the grant mark a transition from the *Pūrvaḍa Haḷegannaḍa* to the *Haḷegannaḍa* of the seventh and the eighth centuries. From the point of view of religion, it establishes that the Gaṅgas were not Jains as generally assumed to be by students of history but that they were mostly followers of the Vedic religion, *i.e.* of Hinduism. Geographically also it is important as from the grant we are able to trace the extent of the Gaṅga kingdom of the time upto Kolar in the Mysore State and the neighbouring Anantapur district. And politically, the two branches of the Gaṅgas had been united at the time. Names of places mentioned in the grant are very interesting indeed. The economic condition of the period can be gathered from the references to the various taxes mentioned in the grant. For the rest the reader is invited to the exhaustive, erudite, historical and critical note of Sri S'rīkaṇṭha S'āstri published in the sequel.

S. S.

HEBBAṬA GRANT OF DURVINĪTA GANGA*

I

By S. Śrīkaṇṭha Śastrī, M.A.

Text: English Transliteration.

Plate I. B.

1. Svasti Siddhirastu Hitam Bhagavatō[1] trilōkapuṇya-pavitra-Jāhnavēyā-
2. sva-jalāmala[2] Kanga-vamśōtpatti[3] Kaṇvāyanasagōtrasya Ṛgvēda-svādhyāya-catu-
3. rvvēdagandharan[4] Mādivarmmasya putra lavanīpati[5]-rakṣitaṟ-pratiṣṭah ꞉ S'rīmat Ko-
4. ñgaṇi-varmma mahādhirājasya putra S'rīman Mādha-varmma[6] mahādhirājasya

Plate II A.

5. putra S'rīman Harivarmmahādhirājasya[7] putra S'rīman Viṣṇugōpamahādhirāja-
6. sya putra S'rīman Mādhavarmma[8] mahādhirājasya putrēṇa[9] Vijaya S'rī-
7. man Kongaṇivarmma dharmma-mahādhirāja Avinītasya putra S'rīmat Koñga-
8. ṇi-varmma dharmma-mahādhirājasya[10] Duvvinītan Mādhavānkanājyanēka[11]-

---

* I desire to express my thanks to Mr. S. S'rīkantaya who secured this grant and to Mr. V. Raghavēndra Rao. M.A., B.T. for their courtesy and assistance in facilitating the work of editing this record. Mr. S. S'rīnivasāchar, M.A., B.T. has kindly prepared the accompanying palæographic chart, taking specimens of the test letters from genuine grants and comparing them with the characters of the present record.

1. Read Jitam Bhagavatā.
2. ,, Jāhnavēya kulāmala-
3. ,, Ganga vamś'ōdbhava (?).
4. ,, Caturvēdānga dharan
5. ,, Avanīpati.
6. ,, Mādhavavarma.
7. ,, Harivarma mahādhirājasya
8. ,, Mādhavavarma.
9. ,, Putra.
10. ,, Mahādhirajah
11. ,, Durvinītan Mādhavānkan (Aṇḍari Aḷattūr Poruḷare Peṟṉagarād dyanēka).

Plate II B.

9. yuddha-ripu-marddana-yaśapprakāśan [12] yuga-yugakāraṇa-nara-rūpa-

10. Viṣṇu Trimūrtti-dhara Durvvinītan sēnāpati-mantri-purōhi-

11. ta-mātya [13]-nara-rāja-bhṛtthaśva [14]-gaja-śabda-puṇya ghōṣam āpta-sā.

Plate III. A.

12. dhujana-paṇḍita-vēda-dvija-pariyāntaran strīratna-kaṭākṣa nirīkṣita-kānta- [15]

13. jana-priya sarvva-jana-pūjita-rakṣita-maddhya Duvvinīta sarvva-śāstra-dharan

14. trimśa-ēka-variṣamatikrānta [16] sātvika-dāna vittam Pudōḷi-viṣayasya Pē—

15. rbbaṭṭa grāmē Paguṇya-paurṇamāsa Uttarā-nakṣatra Kumbha-lagnam sarva-ratnamaṇi-kaṭa.

Plate III. B.

16. ka-racita-karas-pariṣuda [17]-kaḷaśa-dhara Mādhavēśan Kan-gavamśōtpatti-nāma-sarvva-

17. parihāra-kramēṇa-udaga-dattas-praśasti (॥) Duvvinītan Kāśyapa-gōtrasya Ṛ—

18. gvēda-svādhyāya-prāvacana[18]-kalpam ṣat-karmakriyā-paran vidya-viśēṣa [19] Pāla Ca—

19. rmmasya [20]-daga-dattasta [21] svasti : turaga-śatasahasram Kōlambhātadāti : [22] kanak-ra

Plate IV. A.

20. cita-ratnam-pākarōbāmalōntah vara-kula-janitānānkasya kōḍim dadāti :

---

12. Read Yas'ahprakās'an
13. ,, tāmātya
14. ,, bhṛtyas'va
15. ,, Kāntā
16. ,, trims'adēka varṣatikrānta (*m* is written below the line).
17. ,, Paris'uddha
18. ,, Pravacana
19. ,, Vidyāvis'ēṣa
20. ,, Bāla S'arma
21. ,, Udakadattasya
22. ,, Kolambha dadāti

21. na-śamābhi (?) yajamānō kōṣpadam pālta[23] (?) bhūmi : Svadattam-paradattam-vā :
22. brahmasva-parirakṣitah yasya-yasya yatha[24]-bhūmih tasya-tathā
23. palam :[25] Brahmasvam viṣa-ghōrasya • na viṣam viṣam-uccatē : viṣam-ēkākinam-

Plate IV. B.

24. hanti : brahmasvam putra-pautrakam (॥) pāpaṟprativiṣam dharmmah viṣasya vi-
25. ṣamōpatam : brahmōsi-viṣam-daṣṭastu : nāsti tasya sikitsakō :[26]
26. pancō mahā-pataga[27] sayuktō[28] bhavati Koḷanalarā Pēṟgeṟe
27. vaṭṭa[29] cāyiṇā[30] uṇōḷi koṭoṟ (?) Pālaśarma Pērpaṭṭarolu tēsama[31] pasala (?) ki

Plate V. A.

28. ṟe[32] aykaṇḍuga vēde-maṇṇum ā ūrā ucēmum mūgaṇḍuga
29. vēde punpola-maṇṇum pārvārge irppa maneum Pē
30. rbbaṭṭadōḍoḷa[33] paḍēta Tupegeṟe[34] kiṟā kūṇḍiyum

Plate V: B.

31. Kauṇḍinna-gōtra tētriya-caraṇā Vināyakappravara[35]-gottra (?) S'rīmitran paṭedān[36] (॥)

---

23. Read May be a numeral 3.
24. ,, Yathā
25. ,, Phalam.
26. ,, Svadattām paradattāmvā brahmas va parirakṣitah 1
Yasya yasya yadā bhūmih tasya tasya tadā phalam 11
Brahmasvantu viṣam ghōram naviṣam viṣamucyatē 1
Viṣamēkakinamhanti brahmasvam putrapautrakam 11
Papahprativiṣam dharmah viṣasya viṣamāpadam 1
Brahmasva viṣa daṣṭasya nāsti tasya cikitsikah 11
27. ,, Pancamahāpātaka
28. ,, Saṁyuktō
29. ,, Probably *eṭṭa*
30. ,, Looks like *vāyis'ō*
31. ,, rolu Dēsarma (?)
32. ,, Posalikeṟe (?)
33. ,, doḷu.
34. ,, Paḍeda Tupegeṟe or paḍedatu peṟgere
35. ,, Kauṇḍinya gōtra Taittiriya caraṇa Vināyaka pravara
36. ,, S'rīmitran paḍedān.

KANNAḌA TRANṢLITERATION

Plate I. B.

೧. ಸ್ವಸ್ತಿ ಸಿದ್ಧಿರಸ್ತು ಹಿತಮ್ಭಗವತೋ[1] ತ್ರಿಲೋಕ ಪುಣ್ಯಪವಿತ್ರ ಜಾಹ್ನವೇಯಾ

೨. ಸ್ವ ಜಲಾಮಲ[2] ಕಂಗವಂಶೋತ್ಪತ್ತಿ[3] ಕಣ್ವಾಯನಸಗೋತ್ರಸ್ಯ ಋಗ್ವೇದ ಸ್ವಾದ್ಧ್ಯಾಯ ಚತು

೩. ರ್ವೇದಗಂಧರನ್[4] ಮಾದಿವರ್ಮ್ಮಸ್ಯಪುತ್ರ ಲವನೀಪತಿ[5] ರಕ್ಷಿತಉಪ್ರತಿಷ್ಟಃ ಶ್ರೀಮತ್ಕೊ

೪. ಙ್ಗಣಿವರ್ಮ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರ ಶ್ರೀಮನ್ ಮಾಧವರ್ಮ್ಮ[6] ಮಹಾಧಿರಾಜಸ್ಯ

Plate II. A.

೫. ಪುತ್ರ ಶ್ರೀಮನ್ ಹರಿವರ್ಮ್ಮಹಾಧಿರಾಜಸ್ಯ[7] ಪುತ್ರ ಶ್ರೀಮನ್ ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜ

೬. ಸ್ಯಪುತ್ರ ಶ್ರೀಮನ್ ಮಾಧವರ್ಮ್ಮ[8] ಮಹಾರಾಜಸ್ಯ ಪುತ್ರೇಣ[9] ವಿಜಯಶ್ರೀ

೭. ಮನ್ ಕೊಂಙ್ಗಣಿವರ್ಮ್ಮ ಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜ ಅವಿನೀತಸ್ಯ ಪುತ್ರ ಶ್ರೀಮತ್ ಕೊಂಙ್ಗ

೮. ಣಿವರ್ಮ್ಮಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ[10] ದುವ್ವಿನೀತನ್ ಮಾಧವಾಂಕನಾಜ್ಯನೇಕ[11]

Plate II. B.

೯. ಯುದ್ಧರಿಪುಮರ್ದ್ದನಯಶಪ್ಪ್ರಕಾಶನ್[12] ಯುಗ ಯುಗ ಕಾರಣನರರೂಪ

೧೦. ವಿಷ್ಣು ತ್ರಿಮೂರ್ತ್ತಿಧರ ದುವ್ವಿನೀತನ್ ಸೇನಾಪತಿಮನ್ತ್ರಿ ಪುರೋಹಿ—

೧೧. ತಮಾತ್ಯ[13] ನರರಾಜ ಭೃತ್ಥಶ್ವ[14] ಗಜಶಬ್ದ ಪುಣ್ಯಘೋಷಮ್ ಆಪ್ತಸಾ—

Plate III. A.

೧೨. ಧುಜನಪಣ್ಡಿತ ವೇದದ್ವಿಜ ಪರಿಯಾನ್ತರನ್ ಸ್ತ್ರೀರತ್ನ ಕಟಾಕ್ಷ ನಿರೀಕ್ಷಿತಕಾನ್ತ-[15]

೧೩. ಜನಪ್ರಿಯ ಸರ್ವ್ವಜನಪೂಜಿತ ರಕ್ಷಿತ ಮಧ್ಯದುವ್ವಿನೀತಸರ್ವ್ವಶಾಸ್ತ್ರಧರನ್

---

1. ಜಿತಂಭಗವತಾ
2. ಜಾಹ್ನವೇಯ ಕುಲಾಮಲ
3. ಗಂಗವಂಶೋದ್ಭವ (?)
4. ಚತುರ್ವೇದಾಂಗಧರನ್
5. ಅವನೀಪತಿ
6. ಮಾಧವವರ್ಮ
7. ಹರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ
8. ಮಾಧವವರ್ಮ
9. ಪುತ್ರ
10. ಮಹಾಧಿರಾಜಃ
11. ದುರ್ವಿನೀತನ್ ಮಾಧವಾಂಕನ್ (ಅಣ್ಣರಿ ಆಳತ್ತೂರು ಪೊಱುಳರೆ ಪೆರ್ನಗರಾ)ದ್ಯನೇಕ
12. ಯಶಃಪ್ರಕಾಶನ್
13. ಪುರೋಹಿತಾಮಾತ್ಯ
14. ಭೃತ್ಯಾಶ್ವ
15. ಕಾನ್ತಾ

೧೪. ತ್ರಿಂಶಏಕ ವರಿಷ ಮತಿಕ್ರಾನ್ತ [16] ಸಾತ್ವಿಕದಾನವಿತ್ತಮ್ ಪುದೋಳಿವಿಷಯಸ್ಯ ಪೇ-

೧೫. ರ್ಬ್ಬಟ್ಟಗ್ರಾಮೇ ಪಗುನ್ಯಪೌರ್ಣಮಾಸ ಉತ್ತರಾನಕ್ಷತ್ರ ಕುಮ್ಭಲಗ್ನಂ ಸರ್ವ ರತ್ನಮಣಿ ಕಟ-

Plate III. B.

೧೬. ಕರಚಿತ ಕರಸ್ಪರಿಷುದ [17] ಕಲಶಧರ ಮಾಧವೇಶನ್ ಕಂಗವಂಶೋತ್ಪತ್ತಿನಾಮಸರ್ವ್ವ

೧೭. ಪರಿಹಾರಕ್ರಮೇಣಉದಗದತ್ತಸ್ಪ್ರಶಸ್ತಿ (||) ದುರ್ವ್ವಿನೀತನ್ಕಾಶ್ಯಪಗೋತ್ರಸ್ಯ ಋ-

೧೮. ಗ್ವೇದ ಸ್ವಾಧ್ಯಾಯ ಪ್ರಾವಚನ [18] ಕಲ್ಪಂ ಷಟ್ಕರ್ಮಕ್ರಿಯಾಪರನ್ ವಿದ್ಯ ವಿಶೇಷ [19] ಪಾಲಚ-

೧೯. ರ್ಮ್ಮ [20] ಸ್ಯದಗದತ್ತಸ್ತ [21] ಸ್ವಸ್ತಿಃ ತುರಗ ಶತಸಹಸ್ರಂ ಕೋಲಮ್ಬಟದಾತಿಃ [22] ಕನಕರ-

Plate IV. A.

೨೦. ಚಿತರತ್ನಂ ಪಾಕರೋಬಾಮಲೋನ್ತಃ ವರಕುಲಜನಿತಾ ನಾಂಕಸ್ಯ ಕೋಡಿಂದದಾತಿಃ

೨೧. ನಶಮಭಿ (?) ಯಜಮಾನೋ ಕೋಷ್ಪದಂಪಾಲ್ತ (?) [23] ಭೂಮಿಃಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಃ

೨೨. ಬ್ರಹ್ಮಸ್ವಪರಿರಕ್ಷಿತಃ ಯಸ್ಯ ಯಸ್ಯಯಥ [24] ಭೂಮಿಃ ತಸ್ಯ ತಸ್ಯ ತಥಾ

೨೩. ಪಲಮ್ಃ [25] ಬ್ರಹ್ಮಸ್ಪಂವಿಷಘೋರಸ್ಯ O ನವಿಷಂವಿಷಮುಚ್ಚತೇಃವಿಷಮೇಕಾಕಿನಂ

Plate IV. B.

೨೪. ಹನ್ತಿಃ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪಾತ್ರಕಮ್ (||) ಪಾಪಖ್ಪ್ರತಿವಿಷಂ ಧರ್ಮ್ಮಃ ವಿಷಸ್ಯವಿ

೨೫. ಷಮೋ ಪತಂಃ ಬ್ರಹ್ಮೋಸಿ ವಿಷಂದಷ್ಟಸ್ತಃ ನಾಸ್ತಿ ತಸ್ಯ ಸಿಕಿತ್ಸಕೋಃ [26]

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16. ತ್ರಿಂಶದೇಕವರ್ಷಾತಿಕ್ರಾನ್ತ
17. ಪರಿಶುದ್ಧ
18. ಪ್ರವಚನ
19. ವಿದ್ಯಾವಿಶೇಷ
20. ಬಾಲಶರ್ಮ
21. ಉದಕದತ್ತಸ್ಯ
22. ಕೋಲಮ್ಬದದಾತಿ
23. ಸಂಖ್ಯೆ ೭ (?)
24. ಯಥಾ
25. ಫಲಮ್
26. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಬ್ರಹ್ಮಸ್ವಪರಿರಕ್ಷಿತಃ | ಯಸ್ಯ ಯಸ್ಯ ಯದಾಭೂಮಿಃ ತಸ್ಯತಸ್ಯ ತದಾಫಲಮ್ | ಬ್ರಹ್ಮಸ್ವನ್ತು ವಿಷಂ ಘೋರಂ ನವಿಷಂ ವಿಷಮುಚ್ಯತೇ | ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ | ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌತ್ರಕಮ್ ‖ ಪಾಪಃ ಪ್ರತಿವಿಷಂ ಧರ್ಮಃ ವಿಷಸ್ಯ ವಿಷಮಾಪದಮ್ | ಬ್ರಹ್ಮಸ್ವವಿಷದಷ್ಟಸ್ಯ ನಾಸ್ತಿತಸ್ಯ ಚಿಕಿತ್ಸಕಃ ‖

೨೬. ಪಂಚೋಮಹಾಪಾತಗ[27] ಸಯುಕ್ತೋ[28] ಭವತಿ ಕೊಳನಲರಾ ಪೇರ್ಗೆ ಱತಿ

೨೭. ವಟ್ಟ[29] ಚಾಯಿಣಾ[30] ಉಣೋೞಿಕೊಟೋ ಱುರ್ (?) ಪಾಲಶರ್ಮಪೇರ್ಪಟ್ಟ
ರೊಲುತೇಸವು[31] ಪಸಲು (?) ಕಿ-

Plate V. A.

೨೮. ಱತಿ[32] ಅಯ್ಕಣ್ಡಗ ವೇದೆವಣ್ಣಂ ಆ ಊರಾ ಉಚೇವುಂ ಮೂಗಣ್ಡಗ

೨೯. ವೇದೆ ಪುನ್ನೊಲ್ಲವಣ್ಣಂ ಪಾರ್ವಾರ್ಗೆ ಇಪ್ಪರ್ಮನೆಲುಂ ಪೇ-

೩೦. ಬ್ಬರ್ಟ್ಟದೊಡೊಳ[33] ಪಡೆತ ತುಪೆಗೆಱತಿ[34] ಕಿಱಾಕೊಣ್ಡಿಯುವರ್

Plate V. B.

೩೧. ಕಾಣ್ಡಿನ್ದಗೋತ್ರ ತೆತ್ರಿಯ ಚರಣಾ ವಿನಾಯಕಪ್ಪ್ರವರ[35] ಗೋತ್ರ (?)
ಶ್ರೀಮಿತ್ರನ್ ಪಟಿದಾನ್ (?)[36].

SUMMARY.

Eternal[37]. May it be accomplished. Victory to the Adorable! Born in the pure Jāhnavēya Kula and Kanga Vamśa, holy and meritorious in the three worlds, belonging to the Kāṇvāyanasa gōtra, studying the Ṛgveda and proficient in the subsidiary sciences of the four Vedas was Mādivarma (Mādhava Varma). His son, protected and established by the rulers of the earth was Śrīmat Koṅgaṇivarma Mahādhirāja. His son was Śrīman Mādhavavarma Mahādhirāja. His son was Śrīman Harivarma Mahādhirāja. His son was Śrīmat Viṣṇugōpa Mahādhirāja. His son was Vijaya S'rīmat Koṅgaṇivarma dharma Mahādhirāja Avinīta. His son was Śrīmat Koṅgaṇivarma dharma Mahādhirāja Durvinīta, also called Mādhava. His fame had been revealed in putting down the enemies in many battles. He was Viṣṇu in human form, the cause for every cycle. He was Durvinīta, the embodiment of the Trinity.

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27. ಪಂಚಮಹಾಪಾತಕ
28. ಸಂಯುಕ್ತೋ
29. ಎಟ್ಟ (?)
30. ವಾಯಿಶೋ (?)
31. ರೊಲುದೇಶವರ್ಮ (?)
32. ಪೊಸಲಿಕೆಱ[3] ?
33. ದೊಳಂ
34. ಗಡೆದತುಪೆಗೆಱ[3]
35. ಕೌಣ್ಡಿನ್ಯಗೋತ್ರ. ತೈತ್ತಿರೀಯಚರಣ ವಿನಾಯಕಪ್ರವರ
36. ಶ್ರೀಮಿತ್ರನ್‌ಪಡೆದಾನ್
37. *Svastītyavināś'ināma*—Nirukta.

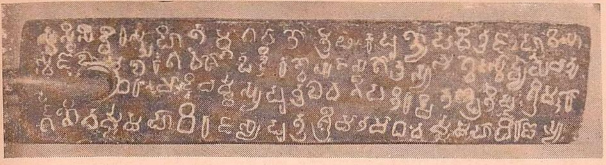


Plate I. B.

Plate II. A.

Plate II. B.

Plate III. A.

Plate III. B.

Plate IV. A.

Plate IV. B.

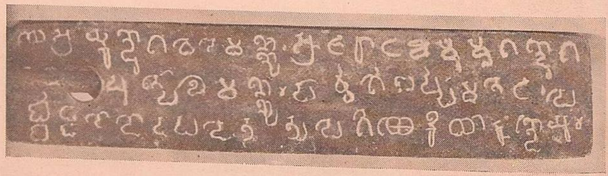


Plate V. A.

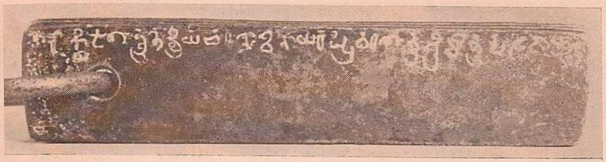
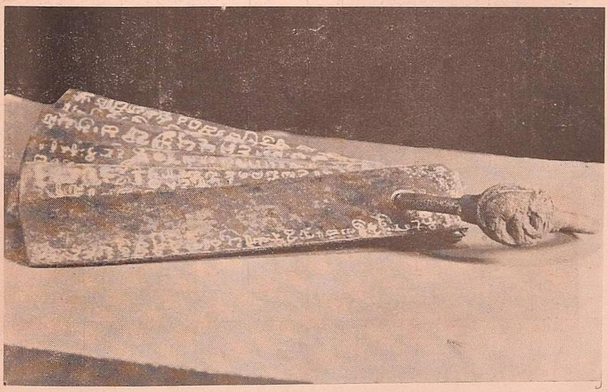
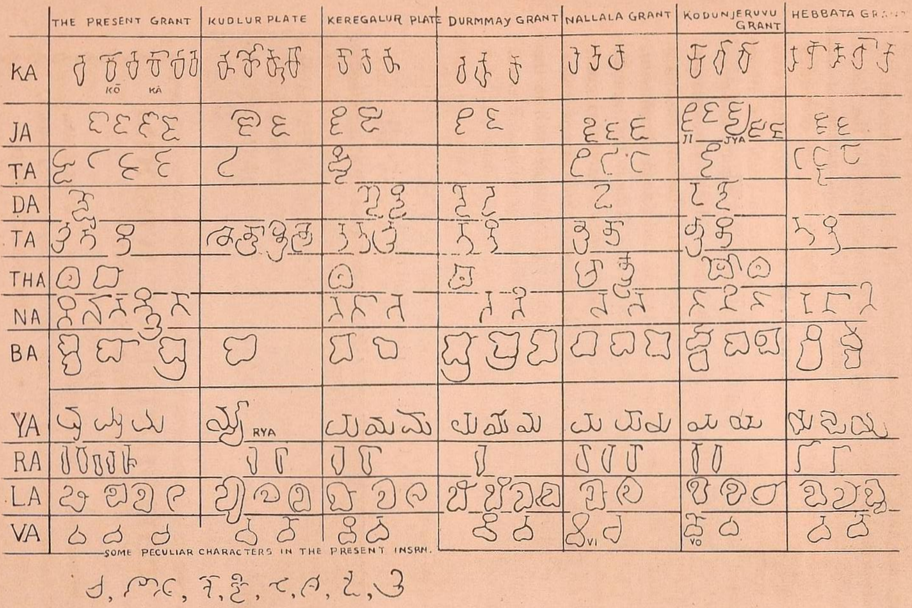


Plate V. B.

The Ganga Elephant seal on the ring



The General view of the grant



Palæographic chart of specimen test letters from genuine grants.

He was the meritorious recipient of the plaudits of (the assembly of) commanders, ministers, priests, amātyas, rulers of men, servants, horses and elephants. He was surrounded by trustworthy good men, scholars and Brāhmaṇas versed in the Vedas. He was the favourite of women, seen by the side-glances of the best of women ; surrounded and adored by all men and protecting them. Durvinīta, the supporter of all S'āstras, when thirty and one years had elapsed, gave this Sāttvika grant in Pērbbaṭṭa village situated in Pudōḷi Viṣaya in the month of Panguṇi, full-moon day, Uttarā nakṣatra, and Kumbha lagna. Mādhavēśa, bearing a Kaḷasa is his hand which had become purified by wearing a wristlet of all precious stones, gave this, named Kanga vamśōtpatti, freeing it from all dues, by pouring of water. This is that grant's *praśastī* (charter). Durvinīta gave by pouring of water this grant to Pāla Camma (Bāla S'armā) who belonged to the Kāśyapa gōtra, well-versed in studying and expounding Ṛgveda, devoted to the discharge of *ṣaṭ-karmas* and had extraordinary learning. Eternal. Also gave Kōlambhā(ta) with hundred thousand horses (?) ; also gave Kōṇḍi in Pākarōbāmala ; to Naśarma(?) the Yajamāna land and *gōṣpada*(?)

Imprecations (l. 21-26).

(In Kannaḍa language)—To Pāla Śama gave Koḷanalara, Pergeṟevaṭṭa, Vāyiśā, Uṇṇōḷi. Pāla S'ama gave five *Kaṇḍugas* of dry land near the tāṇk and beyond (?) the village three *Kaṇḍugas* of dry and wet field-land and houses for the residence of Brāhmaṇas in Pērbaṭṭa. Śrīmitra of Kauṇḍinya gōtra, Taittirīya Caraṇa Vināyaka pravara obtained Tupergeṟe and Kiṟāmkūṇḍi (?).

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REHABILITATION WORK AMONG THE CRIMINAL TRIBES*

A. M. SOMASUNDARAM, M.A.

THE subject of Criminal Tribes is a knotty problem upon which neither the criminologists nor the anthropologists appear to have bestowed much attention.

The life of Criminal Tribes in India is everything but happy and peaceful as the Government have also classed many of these tribes as criminal even though most of them represent the most aboriginal substratum. They have to face the social stigma and humiliation, combat with society for bare means of livelihood, bear the not unfrequent high-handed behaviour of the administrative machinery, and live against the day when social workers and scholars succeed in removing their handicaps.

THE CRIMINAL TRIBES ACT

Criminals there are in every country ; but criminal tribes none. Governments pursue elsewhere different policies towards the criminal ; but there is nothing like a special Act as in India imposed upon particular sections of the population.

The present enactment was introduced into our country in the year 1924. It has various sections that fetter the free movement of the person registered under the Act, providing various forms of punishment for offences committed by the members of the so-called criminal tribes. Not less than a hundred petty offences are to be punished with the utmost severity and barbarity. Section 23 of the Criminal Tribes Act lays down that a person registered under this Act, should he be involved in any crime for the second time, would get an imprisonment for seven years, while the third offence, however insignificant and small might it be, only because the unfortunate victim's act, constitutes a crime, under the provisions of law, punishable with transportation of life! This criminal when once he is registered, will be placed under strict police surveillance. He has to sleep at night in the police

* Paper read before the section of Anthropology, Indian Science Congress Association, Bangalore, 1946.

station. Thus he is denied even the right of enjoyment of family life. A poor wretch he is, a criminal, he should not be allowed to enjoy even the elementary amenities of life.

So, it looks as if, in the words of Ingersoll, " Crimes were committed to punish crimes, and crimes were committed to prevent crimes ".

THE CRIMINAL TRIBES AND THEIR ENVIRONMENT

The Criminal Tribes " are a product of two factors; on the one hand the Hindu caste system which insists on treating a large mass of humanity as untouchable and denies it those cultural amenities which are more or less available to those within the pale, with the natural result that those whom society brands as outlaws, do not consider themselves bound by any of those moral restraints and obligations which hold society together; on the other hand the policy of treating the subject as a branch of police administration with the result that these men are perhaps a free masonary of criminals engaged in a perpetual war of wits against the forces of law, taking an artist's pleasure in their exploits, accepting punishment in a sportsman-like spirit as really a part of their game," is properly emphatic for " there is no race of congenital criminals just as there is no race of congenital machine gunners or congenital professors of History."

THE THEORY OF LOMBROSO

Lombroso, the Italian criminologist laid stress on the peculiar physical features and characteristics of the criminal as to him every primitive man is either a murderer, a kidnapper or a thief and every primitive woman is a prostitute.

This theory held sway in America upto 1915, but severely criticised by outstanding personalities in criminology and anthropology. Let us note that W. A. Bonger, the famous Dutch criminologist, regards the theory of Lombroso as defective and imperfect. This had a set back from the date of its start though its influence on the continent was not less significant on that account. Nevertheless, his contention that primitive humanity might be associated with criminality had been vehemently challenged by every shade of opinion. Bonger writes: " without the slightest notion of ethnology, with an utter lack of critical sense,

and often from the worst possible sources of information, a few facts have been dragged in to prove that primitive man was a born criminal and primitive woman a prostitute ".

Lombroso committed an error in that he took up the stand-point of natural law alone and failed to recognise that there was no question of inborn hard-heartedness, that moral norms and standards could never be fixed because of their changeable nature in conformity with time and place. Lombroso's idea of primitive man as fundamentally amoral and criminal runs againt the canons of sociology, psychology and ethnology. For he tried to establish also that the physiognomy and the anthropology of the criminal differ from those of the normal human being. Lombroso's notions may all be regarded as extremely unscientific. He tells us that the capacity of the criminal's skull will be smaller than that of a normal person and that it consists of several other anomalies. He further says that the criminals have peculiar features such as large jaws, crooked faces, receding foreheads, low sensibility, etc. I have observed several members in the Eanadi, Lambadi, Vaddar and Erukula tribes that are supposed to be the most criminal in the Telugu parts but no where could I find those features among them as mentioned so distinctly by Lombroso. These tribes certainly represent the aboriginal population of the Andhra Deśa.

According to Lombroso, crime is a natural phenomenon, while a criminal is predestined and not predisposed to crime and as such the effects of environment cannot bring any change in his criminal and amoral behaviour. As against this Baer, the great German criminologist, tells us that crime is not the result of any special organic condition of the criminal, peculiar to and forcing him to commit criminal acts. Besides the so-called born criminal's outward signs of physical and mental deformity are not, either collectively or singly, such as to distinguish and characterise him as something typical and powerful as to force him to belong to that particular criminal race.

Crime is not a hereditary characteristic of any community. It is after all, a social and psychological phenomenon and occurs when the person violates conduct norms which contain sanctions for the well-being of society. Lombroso's theory of crime has long

been very properly discarded. New trends have crept into the science of crime. The link between criminology and behaviourism has lately assumed immense importance. The treatment towards the criminal also has undergone great change. Punishment, for instance in Russia, has been viewed as "a measure of social defence" but not as "an individual affair". It is recognised that the criminal with his suffering is after all a part of humanity. Prison systems are being modified. New methods of treatment are being introduced and the lot of the criminal is slowly improving.

CRIMINAL TRIBES IN INDIA

Indian conditions today however remind us of the dark picture of Europe in the eighteenth and the nineteenth centuries. Ingersoll advocates the system of settlement to the habitual offenders or criminals. The Criminal Tribes Act whether introduced either on the basis of the theory of Lombroso or on the belief that the members of the so-called criminal tribes are habitual or professional offenders, holds out that it is necessary and expedient to provide for the registration, surveillance and control of criminal tribes, that is of tribes, groups or classes of persons who are addicted to the systematic commission of offences for which they may be arrested without a warrant. They should report themselves at fixed intervals, notify their place of residence, change of abode etc. their movements often times being restricted. The act also provides for rules and regulations concerning the establishment of industrial, agricultural or reformatory settlements, schools for educating and apprenticing children, to discharge or remove persons therefrom, etc. No doubt with regard to offences committed by them the rules of evidence and the degree of punishment vary. Indiscipline and breach of rules under the Act are seriously noticed.

Their sufferings are manifold. Driven by the pinch of hunger, deprived of all the rights of citizenship, ranked as criminals, bearing the ignominous term "the Criminal Tribes", over-awed by a somewhat unsympathetic police machinery, unable to withstand the ferocity of anti-social attitude of the higher castes if they have in course of time transformed themselves into desperate, timid, hard-hearted and cruel parasites of society it is no wonder. To them steating and robbery, arson and murder mean

nothing, if they can satisfy their elementary needs of livelihood. My Teacher, Dr. D. N. Majumdar, who has examined the criminal tribes of the United Provinces says that the Bhatus, the Karwals, the Doms, etc. live by crime as their hereditary profession and that they recruit members by stealing children from other communities while women are notorious for immorality. Thus the Satia, the Nat and some other vagrant tribes there as well as the Dommar in the Telugu parts will employ their women for immoral purposes for a livelihood. According to Dr. Majumdar the criminal tribes are a mixed ethnic stock and possess physical traits in varied proportions, characteristic of important racial groups. The percentage of illegitimacy among the criminal tribes is very high as is revealed by the paternity tests applied to some Dom families in the United Provinces. It also seems to be very common that the high incidence of blood group 'B' found in many criminal tribes as against the low incidence of the same the pure bred aboriginal population might be the result of the inter-mixture of various ethnic types. There can be no broad generalisation in this matter without blood group and paternity tests more extensively on a systematic scale. The state and the universities, needless to say, should encourage and subsidise such grand schemes of scientific investigations.

WHAT IS CRIME?

Crime is not hereditary. Criminality or vagrancy is not inherited like insanity or feeble-mindedness. If criminality is not inherited and if crime is mostly accidental occasioned by circumstantial necessities and other various social factors then are there not chances for these (so-called) criminal tribes to become useful citizens of society? It is held by many that crime is the result of mental deformity. If crime is the poduct of a diseased mind which will necessarily produce a vice or anti-social act, why should not we pity those who suffer from this mental deformity as exactly we do so in the case of the physically deformed?

Solution of this difficult problem lies in the correct analysis of the miserable conditions of life of these unfortunate victims of society and the resulting socio-economic factors. Poverty is one main factor that induces them to resort to crime. Lack of culture,

lack of power of clear understanding, lack of opportunities to make an honest living and the consequent economic disabilities, lack of education, bad associations, a feeling of inferiority complex, political backwardness, social degradation, moral degeneration, religious superstitions, traditional modes of life, vagrant habits, instability of livelihood, precarious existence, degraded and humiliating professions of life all these while they fail to invoke a spirit of self-respect and social responsibility will certainly lead them to evil paths of crime and develop and create among themselves an attitude of hostility against the society, against others and against themselves. The result of this hostility is catastrophic and goes a long way in often inducing him to break the established rules of social peace and security. House breaking, cheating, robbery, arson, kidnapping and other crimes both brought into the arbit of law and left outside its purview occur. Society can have no peace. It remains in perpetual fear. Loss of property and loss of life are inevitable.

WHAT IS TO BE DONE?

What is to be done with these persons condemned rightly or wrongly, as dangerous criminals, offenders against society and breakers of law? Shall we keep them as they are, allow them to live on their criminal exploits and tolerate as dispassionate spectators of 'the economic exploitation, social degradation and state hostility' to which these victims of society's wrath, are subject to? Our merit lies in the way we solve their problem and our knowledge becomes fruitful in the researches we gain through investigations about them and the consequent generalisations we infer about their social conditions, wretched habits, ignorance, beastly ferocity, hostility against society, misery, sorrows, needs and finally the defective policies pursued so far in regard to the treatment they accord to these so-called criminal tribes. Experience and comparative study of crime in various countries certainly would enable us to realise the utter futility of the deterrent methods the Criminal Tribes Act being a most useless and unreformative of all its methods and an irremoveable blot in the penology of the country.

The rehabilitation work should be undertaken both by the Government and the band of social workers. Of course, in Andhra Deśa there are a few social workers, who have commenced this

admirable work with utmost zeal for sevice to these gangs of criminals. Mention should be made here of the excellent work carried on by Sri V. Raghavaiah, General Secretary of the All India Criminal Tribes Association. He has dedicated his life towards the cause of the Enadis supposed to be the most criminal tribe in Andhra Deśa and identified himself with the interest of the tribe so much that he is known as Enadi Raghavaiah. His labour is not without fruits. He organised the semi-nomadic Enadis into groups of settlers, found for them several colonies, got for them land from the Government started agitation for the repeal of the Criminal Tribes Act, freed many Enadis from its monstrous clutches, started cottage industries, and made them peaceful, honest and worthy sections of society. Large number of Enadi boys today are literates. Very recently I had the occasion to accompany him to certain Enadi colonies. What struck me there most was the way in which they have been changed from the primitive modes of life to the modern habits of civilization. Drink is not permitted there, cleanliness is perfectly understood, life has been systematised and the so-called criminal Enadi feels ashamed at the common appellation. "Provide them means to live; no tribe will resort to crime." was the sharp reply of that great worker, when I spoke to him, all that was scientific, legal and what not! Similar useful and admirable work is being done by that great philanthropist, the organiser of the Aboriginal Welfare Board, Baba A. V. Thakkar. In Bhil Seva Mandal we do not see those Bhils who have earned notoriety because of their criminal activities like daring theft, robbery, dacoity, arson and loot. True, some of them are so; they cannot but be so. The main cause of criminal habits among them is their grinding poverty, their utter destitution — so tells Dr. Majumdar. The notable measures adopted in the Seva Mandal have made the inmates the 'fine specimens' of Bhils.

It is true that the Harijan Seva Sangh and the Servants of India Society are doing some work of credit among the aborigines of our country. Under the inspiring guidance of their old but tireless leader, Baba Thakkar, Harijan Seva Sangh has just extended its operations towards the aboriginal tribes in other provinces also. But this is not all. Larger amounts should

be set apart from the Kasturba Memorial Fund. The Sangha should appoint an organiser in each district to propogate among the criminal tribes things of value. They should be made to feel that crime only leads to crime, crime promotes crime and crime feeds crime. Mahatmaji also prescribed service to aboriginals as an item of his constructive programme.

Any systematic attempt to rehabilitate these criminal tribes should be preceded by a clear cut trial to foster among them a spirit of self-respect and self-help and to completely remove from them any feeling of inferiority complex. These two psychic changes can be achieved if these criminal tribes are allowed to use public wells, school and temples and if we throw open to them, as Dr. Sampoornanand writes, all such avenues of employment as are at present closed to them merely on grounds of birth. "The members of the tribe concerned should be encouraged from their own unions with disciplinary powers, empowered to regulate the conduct of its members". The social workers should teach them cleanliness, good habits of life, etc. while they should open small cottage industries. They should establish co-operative societies and they must also compel them to lead a settled life.

The Government has to do much more then a social worker or a philanthropic association can fulfil his or its obligations towards these men. The Howard League for Penal Reform, in England, the Institute of Criminal Law and Criminology in America are trying their best to transform the criminals into peaceful citizens. They are able to do so only because the Governments co-operate with them in all their activities.

It is true that in India the Released Prisoners' Aid Societies at least in the Provinces of Madras, United Provinces and Bombay are carrying on some reclamatory work. But for want of sufficient funds and in the absence of properly trained workers these societies, it must be admitted, are unable to do much towards the service of these down-trodden groups of humanity. The Provincial Governments should support these institutions on wider scale and see that really good work is being done by these societies. Selfish and undesirable elements in no case should be permitted to intrude into the work of these societies.

Past are those days when the public held great confidence in the deterrent methods of punishment. Past are also those days when the Governments can any more cling to the old methods of penology and treatment of criminals. Legal aspect of crime cannot always hold sway over the destinies of man. Sometimes, it is absolutely necessary that the legal concept should be subordinated to the humanitarian considerations. Law should be flexible: it should give due place to psychology and environment.

The younger generations among the so-called criminal tribes have better opportunities to get themselves transformed into better citizens of society. Dr. Sampoornanand advocates the opening of special colonies but not the penal settlements, wherein the boy should be kept after certain age. A change in the enviroment will bring a change in the outlook too. These colonies should be placed in charge of sympathetic and tactful officials. The Government should recruit only men fully trained in criminology, psychology and other allied subjects. No restrictions should be imposed as to the visits of the parents and other relations of the boy. Each colony should have a school and a hostel. To quote the doctor again, the colonies should be "hygienic, æsthetic, and physically and morally clean". Even in the matter of education the sole criterion should be the pupil's aptitudes and tastes. Criminal Tribes must be separated from the purview of police administration. Their control should go for good. They can act more as guides, in fact they should be so, than as masters. The state must grant them banjar lands and compel them to resort to cultivation.

Such are some of the methods which any progressive Government should adopt to solve this difficult problem.

If anthropology seeks to relieve the untold misery of humanity by a clear understanding of the vital forces that are responsible for it and tries to solve variegated human problems by an application of the systematic knowledge of the science its importance must equally be recognised in the case of the criminal tribes also. Cultural anthropologist has an immediate task before him. He must go to the localities where the criminal tribes reside, conduct his investigations, infer conclusions, find out the causes for their actual sufferings and advise the Government

of the necessity to adopt new steps. He can also guide the social worker and direct him to observe a particular method in his work in conformity with their social institutions and economic fabric. The anthropologist in all his researches should receive the co-operation of the criminologist and psychologist. He can very well be compared to an engine driver who steers the wheel while the social worker and administrator form the important machinery. All these three agencies are indispensible for the orderly working of the engine of social work.

As a measure of applied anthropology it is necessary for each Provincial Government to open a department in charge of a minister to look after the interests of these criminal and other aboriginal sections. It should also appoint district officers who under the guidance of district councils set up for the welfare of the criminal and aboriginal tribes should watch their progress, submit reports as to the progress they have achieved in weaning them off their criminal propensities and their bad habits and the steps they have taken to provide them with occupations and jobs etc. No doubt their duties will be manifold and their responsibilities will be greater. It is also true that it will cost much to the Government. But popular Governments should not grudge to spend sufficient amounts in the interests of the society. A spirit of human service, a sympathy for human suffering, a crave for reform and sufficient equipment for practical work should be the essential requisites of the workers concerned. The Government should select such men for this work and universities should become a sort of training centres where these goods are manufactured. Science will serve humanity only when the theoretical knowledge one has gained from its study is applied upon those objects which crave for such step. Let us hope that the day is not far off when the lot of the so-called Criminal Tribes will be received with proper attention of the administrators who will adopt necessary measures for their betterment, their freedom, their rights of citizenship, their economic salvation and their all round rehabilitation. Man is born free but he is made a prisoner. Hence it is the duty of the society to reform the criminal and absorb him again into its fold by showing him the way that is honest, upright and independent.

STUDIES IN PLANT-MYTHS. NEW SERIES NO. XII.

On a Punjabi Folk-Myth About the Metamorphosis of a Fairy into a Brinjal or Aubergino or Egg-Fruit

BY THE LATE PROF. SARAT CHANDRA MITRA M.A., B.L.

THE brinjal or aubergino or egg-plant (*Solanum melongena*) belongs to the Order Solanceæ which also includes the Potato of which the botanical name is *Solanum tuberosum* and which is called, in Bengali, *Ālu* or *Gol-ālu*, The bringal or aubergine or egg-plant is widely cultivated throughout India and prouduce a round or egg-shaped fruit which is called, in Sanskrit, *Vārttāgu*, in Bengali *Begun*, and in Hindi *Baigun* or *Vāntā*. These fruits are eaten as vegetables after being cooked.

There is another variety of this plant which produces long-shaped fruits which are called in English long brinjal and in Bengali *Kuli* or *Puli-Begun*. It is botanically known as *Solanum melongena var esculenta*.

The brinjal or aubergine plays a conspicuous part in the Punjabi folk-myth entitled: *Princess Aubergino* which was originally collected by Mrs. F. A. Steel from the Punjab and published by her for the first time in *The Indian Antiquary*, Vol. IX, pages 302 ff. It has been subsequently republished in *Tales of the Punjab*[1].

The main incidents of this folk-myth may be briefly stated as follows :—

A poor brāhman and his wife, while out for gathering herbs and roots for their food, came across a single brinjal or aubergino. They brought it home and on cutting it up, found that it contained a girl who afterwards became the heroine of this story. She was no other than a fairy who had metamorphosed herself into a bringal or aubergino or egg-fruit. She was brought up by them as their own daughter until she grew up into young womanhood. A rājā and his rāṇī lived in the neighbourhood. Hearing of the heroine's beauty the rāṇī who was a wicked witch transformed

1. *Tales of the Panjab (Told by the people)*. By F. A. Steel with Annotations by Capt. R. C. Temple. London: Macmillan & Co., 1894, Pages 71-79.

into the shape of a human queen, became jealous of her and determined to kill her by magic. The former tried to find out the latter's life-index which was a nine lakh necklace. This necklace which contained the heroine's life was enclosed in a box which was hidden in a bee which again was hidden within the stomach of a red and green fish. In trying to find it out, the wicked rāṇī-witch killed her seven sons. She eventually obtained the necklace and wore it round her neck. As soon as she did this, the heroine died. Her dead body was neither burnt nor buried but was laid out in the wilderness. One day while the rājā went out hunting, he accidentally found his way to the wilderness and came across the heroine's body and a loving boy beside it who watched over the body for days together. The rāja also discovered the fact that the heroine came to life at night but died during the daytime. Ultimately the heroine's life-index, namely, the nine lakh necklace was recovered from the wicked rāṇī and restored to the heroine who, on wearing it, came to life again and married the rājā. Finally the wicked rāṇī was punished by being buried alive in a pit filled with snakes and scorpions.

From a study of the foregoing myth, I find that there are references in it to several interesting beliefs and practices which are mentioned below :—

(1) The first of these beliefs is that in the existence of fairies. These fairies are believed to belong to an imaginary class of supernatural beings who magically intermeddle in human affairs. This belief prevailed during the middle ages, even in England so much so that there are allusions to it in the dramas of Shakespear. In his *A Midsummer Night's Dream*, Oberon the king of the fairies and his queen Titania play important parts. The fairy Ariel is one of the important *dramatis pdrsonæ* in his *The Tempest*. These fairies were popularly believed to live upon the honey of flowers and to dwell therein, as is evidenced by the following lines from Ariel's exquisite song in *The Tempest* :—

"Where the bee sucks, there suck I ;
In the cowslip's bell I lie."

The same belief prevails, even at the present day, in the Punjab and in the districts adjoining thereto. For instance, it is

current among the people inhabiting the lower Simla hills. In the neighbourhood of Dharampur and Kasauli which are situated on the aforementioned hills, the people believe that the fairies belong to the female sex and are seven inches high. These supernatural beings live within the trunks of pine trees during the winter. But on the advent of summer they came out of their winter abode and dance upon the flowers, especially upon the bridges of flowers such as flowering creepers and tree branches trailing upon palings. Some of them are green in complexion and some are blue in colour. They are good natured and benevolent and very fond of sweets. They prefer moonlit nights for dancing.

In the Patiala State, there is a mountain which is some five thousand feet high and called the hill of the fairies. There is a fairy legened connected with this hill. It is to the effect that seven fairies, all of them being ladies of about the size of human beings, dwelt upon this hill. All of them, at first, met with a handsome looking young fisherman, and all of them fell in love with him. But one of them wished to metamorphose him into a river god. But the other six objected to her doing so and, being angry with her, drove her to a higher hill which was bleak and cold and which thenceforth came to be known as the *hill of the fairy*. On this, the young fisherman began to cry and lament for his beloved sweetheart so persistently that the remaining six fairies drowned him in the Giri river. The love lorn fairy, ignorant of her lover's death lives on the summit of the cold and bleak hill and still laments and weeps for him [2].

Though the fairy Ariel in Shakespeare's *The Tempest* and the fairies of the lower Simla hills dwell in and among flowers, the fairy-heroine of this Punjabi myth lived inside a fruit, namely, an aubergino or brinjal. This is unique.

This story of a fairy living within a fruit is closely paralleled by the Japanese tale of the *Momotaro* or *The Little Peachling* [3]. In this story, it is stated that one day, a woodcutter's wife found a pench floating down a river and, having picked it up, brought it

2. *Man in India* (Ranchi), Vol. XV. Pp. 67-68.

3. *Tales of Old Japan* By A. B. Mitord. (Colonial Library Editon). London: Macmillan & Co., 1891. Pages 185-186.

home. Thereafter the fruit split open of itself and a little puling baby came out of it. She and her husband brought it up as their own son and called it by the name of *Momotaro* or the Little Peachling. When the baby grew up into a young man, he went through various adventures.

(2) The second noteworthy point is the allusion to the belief in witchcraft or sorcery which has prevailed in India from the remotest antiquity. A witch or sorceress is a woman who has leagued herself with the devil for the purpose of learning nefarious magic from it and thereby inflicting misfortunes, diseases and death upon the members of her own community and upon mankind at large. By means of her magical knowledge, she can transform herself into beasts, birds and various other shapes. For instance, in the district of Singbhum in Chhota-Nagpur, it is believed that she can change herself into a dog or a sheep. The Khondas of Orissa and the Oraons of Chhota-Nagpur also believe that witches can assume the shape of tigers and panthers. This belief is also prevalent in enlightened countries like England, Scotland and Ireland. The people of Yorkshire believe that the witches can change themselves into cats. In Devonshire, and Yorkshire, Wales and in Scotland, it is believed that witches can metamorphose themselves into hares. In Cumberland they are supposed to possess the power of changing themselves into red deer. Then again, in Scotland, they are credited with the possession of powers whereby they can transform themselves into ravens ; and, in Ireland, they are believed to have the power of metamorphosing themselves into cattle [4].

Similarly, various other supernatural beings, such as ogresses, angls, jinns, vampires, mannikins, fairies, ghosts and the Lord of death are credited with the possession of powers of metamorphosing themselves into various other shapes and forms [5].

(3) The third noteworthy point is the incident of the Princess Aubergino's temporary death, that is to say, the fact of her dying during the day-time and becoming alive at night. This incident

4. My article entitled: *On a Recent Case of Witchcraft from the District of Singhbhum in Chhota Nagpur* in the *Journal of the Anthropological Society of Bombay*, Vol. XII, P. 102.113.

5. F. A. Steel's *Tales of the Punjab* (Edition of 1894), Pages 382-383.

occurs in another Indian folk-tale wherein the heroine's body does not decay but comes to life at night. She is restored to life in various ways, mostly miraculous [6].

(4) The fourth noteworthy point is the allusion to the primitive man's belief in separable soul, that is to say, the belief that a man's or supernatural being's soul or life can be separated from his or her body and can be kept or hidden in an external object which is always very difficult of access. This external object is known to folklorists as the life-index. In the myth which is the subject matter of this paper, the Aubergino Princess' life is contained in a nine lakh necklace which is enclosed in a box which is hidden within a bee which again is hidden within the stomach of a red and green fish. This life-index is sometimes a bird, sometimes an insect, sometimes a plant, and lastly a necklace [7].

(5) From a further study of the foregoing myth, we learn the important moral lesson that wicked person, who concocts a plan to inflict injury on, or to bring about the death of, another person, is almost caught in his or her own trap, that is to say, he or she is injured or killed by his or her own wicked design. Shakespeare has very aptly expressed this idea in his instance of "*the engineer being hoist with his own petard.*" In the foregoing myth, the wicked rāṇī-witch, in trying to find out the Aubergino Princess' life-index, killed her seven sons. Thus, her nefarious design to bring about the said princess' death recoiled on her own self.

(6) The next moral lesson, which we learn from the foregoing fairy-myth, is that wickedness and wrong, though they may succeed for a short time only are ultimately discovered and punished. In the myth, which forms the subject matter of this paper, the despicable rāṇī-witch's career of wickedness succeeded for a short time only. But her nefarious doings were ultimately discovered; she was rightly punished by being buried alive in a pit filled with snakes and scorpions, which was, very likely the ancient Punjabi myth maker inculcates the grand moral lesson "Always abstain from doing wicked and wrong acts which may cause injury to others."

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6. Op. Cit. Pp. 380.
7. Op. Cit. P. 370.371.

PROCEEDINGS OF THE THIRTY-FIFTH ANNUAL MEETING OF THE MYTHIC SOCIETY, BANGALORE.

19th December 1945

DR. T. C. M. ROYAN, M.D.

in the Chair.

THE Thirty-Fifth Annual Meeting of the Mythic Society was held at the Daly Memorial Hall on Wednesday the 19th of December 1945 at 6 P.M. with Dr. T. C. M. Royan, M.D., Minister for Education and Public Health, in the Chair.

In welcoming the distinguished Chairman, Mr. S. Srikantaya, the General Secretary and Treasurer said :—

"As a distinguished medical man, as President of the City Municipal Council and as a leading member of the Christian community you have been famous throughout the State. Today, as a non-official Minister to the Government of His Highness the Maharaja of Mysore, you are rendering your valuable services for the cause of Education and Public Health. It is with great pleasure we request you kindly to preside over the deliberations of this evening and conduct the proceedings."

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Mr. S. Srikantaya, the General Secretary and Treasurer, presented the Annual Report for the year 1944-45.

ANNUAL REPORT FOR 1944-45

The Committee of the Mythic Society have great pleasure to present you this evening a report of the Society's activities during the year 1944-45.

With the rest of the world, we rejoice and share in the general sense of relief and thankfulness at the conclusion of hostilities and the restoration of peaceful conditions into a troubled world. The war, which commenced in 1939, after such unprecedented devastation on the peoples of the globe, bringing in its train very many radical changes in the political and economic life of nations, has now mercifully ended.

We felicitate our Patron, His Highness Sir Sri Jaya Chamaraja Wadiyar Bahadur, G.C.S.I. on the distinction of the

Grand Commander of the Star of India graciously bestowed upon him by His Majesty the King-Emperor.

Membership :—War has effected the strength in the membership of the Society. We have 317 members on our rolls. We trust that with the peaceful conditions now prevailing it will be possible for us to augment our membership. We appeal to our members to introduce to the Society new members to assist us in carrying on our work more satisfactorily. Members who can afford are requested kindly to contribute to the capital fund by converting their ordinary membership into life membership and also by making donations.

We deeply regret to record the death of the following: Rajamantrapravina Diwan Bahadur P. Raghavendra Rao and Rajasabhabhushana K. Chandy, both connected, with the Society of which they were Honorary Vice-Presidents for a very long time; Mr. B. Puttaiya an office-bearer for several years and intimately connected with the Society's activities, Mr. M. P. Viswanatha Rao of Bangalore and Mr. Malali Venktesaiya; and we tender our heart-felt condolences to their bereaved families.

Meetings :—Of the several ordinary meetings held during the year at which interesting papers were read may be mentioned the following: "Greater India", illustrated, by Mr. V. Raghavendra Rao of the Mysore University and "The Influence of the Hoysalas on Tamil Life and Culture" by Mr. K. R. Venkatarama Ayyar, Historical Records Officer, Pudukkottai.

Finances :—The total Receipts of the Society during the year including an opening balance of Rs. 12-6-8 were Rs. 4,571-11-2. The total expenditure was Rs. 4,058-5-3 as against Rs. 5,256-10-6 in the previous year. The overdraft at the bank of Mysore, Ltd. stands at Rs. 756-15-1 on 30-6-1945 as against Rs. 1,253-5-9 on 30-6-1944, and there are no other liabilities. The Reserve Fund stands at Rs. 12,750-0-0.

We are grateful to the Government of His Highness the Maharaja of Mysore for renewing the temporary grant of Rs. 150 per month, during the year 1945-46. We hope and pray that this temporary grant of Rs. 150/-a month will be augmented to at least Rs. 250/-a month on a permanent basis as we have been praying

for over two decades, to enable us to accomplish much more than what we have been able to do.

The finance of the Society are on a good footing as can be seen from the statements for several years and the overdraft is being reduced from year to year and it is hoped that by the end of this year (1945-46) the overdraft will have been completely reduced. We appeal to the members to carry on a vigorous campaign to introduce more members. The Mythic Society is an institution entitled to special consideration at the hands of the Government which it has received all along. We respectfully submit that this unique cultural institution has a special appeal to the scholars and to those engaged in research as its activities and the circulation of this Journal embrace the whole of the civilised world. The exchanges and the books in the library have an additional value which cannot be measured in terms of membership.

We appeal to public philanthropy in support of our activities which are greatly appreciated. Funds are required for getting a large number (about 1,500) books and periodicals bound, to purchase recent publications, to provide a suituable structure for the ever-growing library and to bring the catalogue of the library up-to-date.

The Provident Fund scheme which was instituted from January, 1945 for the benefit of the staff has a closing balance of a sum of Rs. 53-10-0 on 30-6-1945 to which amount Rs. 26-13-0 was subscribed by the staff and an equal sum was contributed by the Society for the year ended 30-6-1945. This amount of Rs. 53-10-0 has been deposited separately in the State Huzur Treasury, Savings Bank Account No. 19384 and is exclusive of and in addition to the Reserve Fund mentioned above.

Our thanks are due to Mr. T. M. S. Subramaniam, Government Certified Auditor, who continues kindly to audit the accounts of the Society in an Honorary capacity for over nineteen years.

Reading Room :—The number of visitors to the free reading room attached to the Society continues to be steady as usual. Daily and weekly papers are placed on the table. Important periodicals are bound and made available to the visitors also who make good use of them. The subscription for papers during the year amounted to Rs. 112-9-6.

Library:—The Library of the Society possesses many rare and valuable books on subjects in which we are interested. Scholars from all parts of India and outside come to the Society for study and research. The acquisition of valuable periodicals and reports of archæological and epigraphical departments continues. We appeal to all those interested in our work to present books and periodicals dealing with antiquarian research to this library. We are obliged to the Government of India: the several Provincial Governments in India; the Governments of Mysore, Baroda, Hyderabad, Travancore, Cochin and Jaipur; the Universities of Mysore, Madras, Calcutta, Dacca, Benares, Allahabad, Annamalai and Travancore; and to various authors, editors and publishers for their kind patronage and for sending their publications to the library and for review in our Quarterly. The total cost of books received during the year is Rs. 268-11-0, and books of the value of Rs. 116-2-6 have been purchased during the year.

Journal:—The Quarterly Journal of the Mythic Society published by the Society maintains the high standard set for it by its promoters. The July and October 1944 and January and April 1945 issues of Vol. XXXV and July 1945 issue of Vol. XXXVI have been published, each containing sixty-four pages. The October 1945 issue is in the press and will be published by the middle of next month.

Exchanges:—Amongst our exchanges are included most of the important periodicals of the world. The list is being revised from time to time. The value of periodicals received in exchange amounts to Rs. 354-8-0.

Daly Memorial Hall:—The Daly Memorial Hall and the premises continue to be maintained in good condition. The Hall is in constant demand and the several departments of the Hindustan Air Craft, Ltd. the meetings of the Central and City Food Councils, the Adult Literacy Council, the Association for Moral and Social Hygine were amongst the many that held their meetings in the Daly Memorial Hall. The hall is being used by Government, Quasi-Government and public Institutions and by private parties.

The Hall is placed at the disposal of the Election Commissioner in Mysore from 10-8-1945 as desired by the Government of His Highness the Maharaja of Mysore for conducting his Court.

General :—We congratulate Rajamantrapravina Sir S. P. Rajagopalachari and Dharmaprakasa Rao Bahadur Deva Rao Shivram on the respective distinctions and title bestowed on them.

We beg to express our deep debt of gratitude to His Highness the Maharaja of Mysore, the Government of His Highness the Maharaja of Mysore, the Government of India and to the Hon'ble the British Resident in Mysore, who has also been pleased to become one of our Honorary Presidents,. for their continued sympathy and support.

Statement of Receipts and Expenditure of the Mythic Society, Bangalore, for the year ending 30th June 1945.

RECEIPTS	Rs.	A.	P.	EXPENDITURE	Rs.	A.	P.
1. Subscriptions—				1. Establishment—			
Resident Members ...	255	0	0	Pay to staff ...	1,021	8	0
Mofussil Members ...	217	8	0	Light Charges ...	115	11	0
Life Members ...	75	0	0	Water charges ...	14	8	0
2. Government Grants—				Municipal Tax ...	26	4	0
Government of Mysore				Cycle account ...	21	2	0
Maintenance Grant...	600	0	0	Gardens ...	30	1	0
Government of Mysore				Livery to servants ...	82	0	0
Grant to the Society...	1,800	0	0	Electric Accessories ...	18	12	0
Government of Mysore				Provident Fund a/c ...	53	10	0
Library Grant ...	300	0	0	2. Journal—			
Government of India				Paper and Printing	1,074	15	10
Grant ...	300	0	0	Postage ...	370	11	6
3. Recovery from staff	41	8	0	3. Library—			
4. Proident Fund contribution from staff ...	26	13	0	Books Purchased ...	116	9	6
				Book Binding ...	282	8	0
5. Interest and Dividend	522	4	0	Subscription to Papers	112	9	6
6. Sales ...	56	7	6	4. Stationery ...	175	0	6
7. Advertisement ...	120	0	0	5. Advances to staff ...	115	0	0
8. Hall charges ...	210	0	0	6. Bank charges ...	47	3	0
9. Miscellaneous ...	34	12	0	7. Miscellaneous ...	380	3	5
Total ...	4,559	4	6	Total ...	4,058	5	3
Opening Balance on 1-7-1944 ...	12	6	8	Overdraft on 1-7-1944 ...	1,253	5	9
	4,571	11	2	...	5,311	11	0
Overdraft on 30-6-1945 ...	756	15	1	Closing Balance c/o ...	16	15	3
Grand Total ...	5,328	10	3	Grand Total ...	5,328	10	3

Certified Correct
T. M. S. SUBRAMANIAM,
Hony. Auditor.

S. SRIKANTAYA
Gen. Secy. & Treasurer.

Mr. S. Srikantaya, the General Secretary and Treasurer, proposed that the Annual Report presented be adopted. On being seconded by Mr. T. N. Srikantaiya, the report was duly adopted.

ELECTION OF THE PRESIDENT

Rajamantrapravina A. V. Ramanathan, in proposing Rajadharmaprasakta T. Singaravelu Mudaliar as President for 1945-46 observed that he welcomed the proposal as Mr. Singaravelu Mudaliar presided over the last Annual Meeting and more so as he is in charge of the University of Mysore, controlling its destinies. His magnetic personality, generosity as an officer, open-heartedness, enthusiasm, ability and precise judgment of persons and affairs would raise the usefulness of the Society even greater than what the Secretary appeals in his report. He hoped that Mr. Singaravelu Mudaliar would give special attention for carrying on research work in history and in archæology. Mr. Ramanathan felt confident that under his guidance the Society was bound to grow from strength to strength.

Rajasevasakta D. Venkataramiah in seconding the proposition supported the views of Mr. Ramanathan and observed that Mr. Singaravelu Mudaliar was an accomplished gentleman. As the Vice-Chanceller of the University he had made remarkable progress in its activities in all its branches. Mr. Venkataramiah hoped that arrangements would be made for conducting the research and post-graduate work of the Mysore University in the Mythic Society as is done in the Travancore University in Oriental Manuscripts Library and by the Bombay University in the Bhandarkar Oriental Research Institute. He emphasised that cultural institutions like the Mythic Society do not generally attract more number of members nor could it be expected. He appealed that this unique institution in South India should receive greater support from the Government. He was sure that Mr. Singarevalu Mudaliar with his able qualities of administration would be able to bring about a remarkable progress.

The proposition that Rajadharmaprasakta T. Singaravelu Mudaliar be the President for 1945-46 was put to vote and passed unanimously and Rajadharmaprasakta T. Singaravelu Mudaliar was elected President for 1945-1946.

Resolution recording the services of Mushir-ul-Mulk J. Mohamed Imam

Rajasevaskta D. Venkataramiah in proposing the resolution recording the services rendered by Mushir-ul-Mulk J. Mohamed Imam as President of the Society from 1942 to 1945 referred to the various services he had rendered to the cause of education, the University and to the several public causes which he had done with distinction. He added that Mr. Imam was a great asset to the Mysore State.

Mr. S. Srikantaya in seconding the resolution recounted the assistance he had received from him in the discharge of the ardous duties of Secretary and Treasurer and said further that it was due to the efforts of Mr. Imam that the grant to the society was augmented to Rs. 150/- a month. He was confident that the Government would continue and enhance the same to at least Rs. 250/- a month.

The following resolution was then put from the Chair and passed unanimously.

Resolution

"The members of the Mythic Society desire to place on record their grateful appreciation of the valuable services rendered to the Mythic Society by Mushir-ul-Mulk J. Mohamed Imam, as its President during the years 1942 to 1945."

* * * *

Election of Office-bearers

Proposed by Mr. P. S. Lakshminarasu and seconded by Mr. Syed Ghouse Mohiyuddin the following office-bearers were duly elected for 1945-46.

Office-bearers for 1945-46

Vice-Presidents

Pradhanasiromani N. Madhava Rau, B.A., B.L., C.I.E.

Rajasabhabhushana Diwan Bahadur K. R. Srinivasiengar, M.A.

Sir D'Arcy Reilly

Rajamantrapravina A. V. Ramanathan, B.A.

General Secretary and Treasurer

S. Srikantaya

Editor

S. Srikantaya

Branch Secretaries

Ethnology :—Rajacharitavisharda Rao Bahadur
C. Hayavadana Rao, B.A.

History :—Rev. Father C. Browne, M.A.

Committee

the above *ex-officio* and Messrs.

Rajasevasakta A. R. Wadia, B.A. (Cantab.), Bar-at-law.
Dr. M. H. Krishna, M.A., D. Lit.
Rajasevasakta B. M. Srikantia, M.A., B.L.
J. R. Issac, B.A., M.B.E.
Rajasevaprasakta A. N. Raghavachar, M.A.
Dr. K. N. V. Sastri, M.A., Ph. D., F.R. Hist. S.
Capt. Rao Bahadur A. Tangavelu Mudaliar.
V. T. Tirunarayana Iyengar, M.A.

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CHAIRMAN'S SPEECH

Dr. T. C. M. Royan, the distinguished guest of the evening, rising amidst acclamation addressed the meeting and said:

"Gentlemen,

I am happy to be amidst you this evening and I thank you for giving me an opportunity to meet you. Though absorbed in the midst of the exacting demands of the medical profession I have been not uninterested, I may say, in the activities with which your Society is engaged. All honour to the late Reverend Father Tabard the principal founder of this great institution which has established for itself a permanent place amongst the learned societies of the world. At the time the Society was founded in 1909 there were not more than three or four similar institutions in India engaged in research. That today many others should have come into being shows what pioneer work the Mythic Society has achieved in the field and what eloquent testimony it is to the usefulness of the Society. The entire history of Mysore has been reconstructed, politically, socially or otherwise. Scholars from all parts of India and outside contribute to your journal. In ethnological studies you have gained a prominent place, more than forty to fifty aborginal tribes being discussed and written upon in your Journal.

Ayurveda, perhaps, is being increasingly recognised as being of use in medical treatment alongside the allopathic system and has been referred to by one of the contributors in your Journal and I have read Major H. R. Brown, I. M. S. remarking about the fascinating or bewitching power of the evil eye and the use of mango leaves as a prophylatic. If Ayurveda be a science dealing with the life of plants, the life of animals and the life of human beings as well, it must be indeed a very comprehensive science whose resuscitation would be a noble and useful work. What is true of Ayurveda is equally true of the Unani and other indigenous systems of medicine. Like my predecessor in this chair last year, I would also earnestly recommend to you a study of Indian drugs, for it is in India that the foreign and indigenous systems ought to blend for the full benefit of both. The identification of plants, the uses of medicinal plants, the chemistry of plant and the remedies in health and disease of men and animals would be going a long way towards a greater and more useful service to the progressive history of Mysore. Translations of original Sanskrit works may well be undertaken under your auspices.

I do not feel competent to digress on the basic elements of the Hindu civilisation or the duality of South Indian culture—The Āryan or Dravidian features of it. But I was interested to learn that infant marriage was neither Vedic nor Āryan and that it was certainly not Dravidian. It is interesting to see, as mentioned in your Journal that Sri Dattatreya had three disciples, a Lingayet, a Muhammadan and a Brahman. Sidelights on the Dravidian problem make for a very interesting study and your endeavour for the preservation of the Ancient Monuments deserves all praise. In the field of ethnology, oriental learning, philosophy and religion, antiquities, archæology, sociology and history the volume of spade work which you have done is very vast and may I compliment all those who are connected with it, for the earnestness of their efforts, the successful results they have been able to accomplish and the love of labour which has prompted them to do it ?

Reading the report for the last year one finds that the Society still lacks funds, accommodation, equipment and that several thousands of volumes are yet to be bound and that there is no

place to keep them. I am glad the Society recognises the great help which the Government of His Highness the Maharaja of Mysore has all along extended to it and I am confident the Government will always continue to extend that sympathy and support in the undertaking of the Mythic Society as it may become necessary from time to time.

Before concluding I would like to congratulate your General Secretary and Treasurer, Mr. S. Srikantaya, on the excellent work which he has been rendering to this institution for over a quarter of a century. When the history of this learned Society comes to be written, Mr. Srikantaya's name and work will certainly loom large in it. He has taken a prominent part in its everyday activities, speaking and writing and doing everything possible to enhance its reputation among similar associations in India and elsewhere. It is indeed a rare privilege that falls to the lot of any Mysorean to assist in an endeavour which satisfies the higher intellectual needs of civilized life. It is in this perspective that I wish to convey my appreciation of the valuable work of Mr. Srikantaya, your energetic Secretary, which as you are all aware, is spread over a period of a quarter of a century.

* * * *

A vote of thanks was proposed by Mr. S. Srikantaya in which he expressed the gratitude of the members of the Society to the distinguished Chairman who amidst his many sided duties of a Minister should have found it convenient to preside over the meeting and conduct the proceedings of the day. Mr. Srikantaya expressed that he was personally very thankful for the lavish praise of him by the Chairman and further said that it was a great pleasure for him to work for the Mythic Society and recounted the days of Rev. Father Tabard from whence he has been an office-bearer of the Society.

* * * *

With three cheers to His Highness the Maharaja of Mysore the meeting terminated.

REVIEWS

History and Philosophy of Lingayat Religion (being an introduction to) Lingadhāranachandrikā of Nandikeshvara (with translation and full notes)—by M. R. Sakhare, M.A., T.D. (Cantab.). Professor of Sanskrit and Education, Lingaraj College, Belgaum. Price Rs. 15—0—0.

A Handbook of Vīraśaivism. By S. C. Nandimath, M.A., Ph.D. Published by the Literary Committee, L. E. Association, Dharwar. Price Rs. 3—0—0.

THERE is a school of thought which regards the Lingāyats as being outside the fold of the Hindu faith. Supposed to be Dravidian in origin in its worship and exaltation of S'iva as the one or All God and entirely unconnected with either the Āryan religion or the Āryan modes of worship, practices and living, Lingāyatism is said to be derived from an earlier worship of S'iva, an anthropomorphic symbolism, but not as a revolt against and dissent from Vedic or more strictly Brahmanic ritual and control, like Buddhism, Jainism and many another Indian sect. There is no doubt that the worship of S'iva was far anterior to Bijjala or Basaveśvara and that Rudra of the Ṛgveda had become merged in the Śiva of the later period. According to Professor Sakhare, S'aivism is a product of the Dravidian civilisation and a Dravidian religion. This in our opinion is too wide a view. This is not the place to enter upon a disquisition whether worship of S'iva involved a worship of the phallic symbol or whether such worship had a place amongst the S'aivites of the earlier period. Much less, whether the worship of S'iva was so rigidly sectarian to the exclusion of the worship of others. However, so far as the Lingāyats are concerned it may be mentioned that S'iva is the ultimate reality and S'ivaliṅga is the symbol or amorphous representation of S'iva. The world is neither ultimately real nor ultimately unreal. It looks real at the start and becomes unreal at the end. *Māyā* appears not as ultimate unreality or illusion but a veritable complex either of the passions or changes of appetitive experience of a complex of psycho-metaphysical sheaths.

Śaivism as one of the important branches of Indian philosophy with *bhakti* as its guiding factor flourished with minor differences

from the earlier times with exponents in the north as well as the south of India. S'aiva Siddhānta first took shape in the Tamil country, being influenced by Kashmiri and Gauda S'aivism. It was revived in the Kannada country by a band of inspired seekers after truth in the twelfth century, with Basava, the minister of the Kalachūri king Bijjala as the chief promoter of Vīras'aivism, as it became known to later generations.

An examination of the theology and metaphysics of Lingāyatism suggests a close resemblance to the Paśupata sect mentioned in the Mahābhārata. The zeal for social reform and providing a simple religion to the credible masses of the population overshadowed some prevailing aspects of religion and social duties which fell into disuse. The Kalāmukhas who commanded very great respect particularly in the south of India and the Lakulīśa sect were probably different from the S'aiva Siddhānta and the Vīras'aivism founded according to Prof. Sakhare by Revanāradhya, Marulāradhya, Ekorāmāra-dhya, Panditāradhya and Visvāradhya, Basava only organising religious institutions presided over by Allama Prabhu. The philosophy of the Vīraśaivas or Lingāyats is called the Vīraśaiva Siddhānta or the *Ṣatsthaḷa Siddhānta* and distinguished from S'aiva Siddhānta based on the twenty-eight *āgamas* in which the worship of Śiva either in the form of the liṅga or of an image consecrated in temples is enjoined. *Ṣatsthala* philosophy is the remarkable and essential feature of the faith. A discussion of the several aspects of Lingāyatism by Prof. Nandimath suggests the religion to be a rival to and a revolt from the Brāhmin practices of the time. Vīraśaivism like the Trika believes in the identity of the soul and the supreme being who is the only entity and reality, and who assuming existence first, becomes the material as well as the efficient cause of creation, while in the Śaiva Siddhānta the supreme being is only the efficient cause. The Lingāyat traces the origin of the world to *avidya* or *māyā*, like the Advaita Vedāntin. *Māyā* is also known as the Śakti of S'iva, is the origin of matter as in the Śaiva Siddhānta and is also an illusion as in the Advaita Vedānta. Again, Vīraśaivism agrees with the Trika in points where *māyā* is the power, śakti of S'iva, is an illusion but yet real as it comes from the real, the Supreme God: but it holds that

māyā is real in the beginning of the soul's spiritual journey and unreal in the end. The individual soul, as in the Trika and Advaita Vedānta, is the supreme S'iva under the influence of *avidya* or *upādhis*, the removal of which can be achieved not only by *Jñāna*, *i.e.* knowledge of the supreme self, as in the Advaita Vedānta but also by *Kriya*, *i.e.* by strict observance of prescribed forms. Vīraśaivism thus emphatically insists on the necessity of both *Jñāna* and *Kriya* to achieve the ends of life. It lays more stress on the spiritual and the ethical aspects of religion than on the philosophical. The Lingāyat is a staunch believer in the existence of a supreme power in the universe, identified with S'iva and he strongly protests against polytheism. *Bhaktasthala* corresponding to *Vyavahāra* is true as the *Aikyasthala* or *Paramārtha* and the last stage can be secured by starting from the first. The first cannot be an illusion as it leads to the final truth, *i.e.* S'iva of the Vīraśaivas, who appears to resemble more the upaniṣadic absolute, Brahman. Probably, Vīraśaivism was influenced greatly by the Vedāntic doctrines propounded by S'aṅkara and other Advaitic teachers. *Sthala* in Vīraśaiva philosophy is Brahman, the source of all : it is the halting place of the soul in its spiritual journey, each *sthala* being a preparation for a further rise in the spiral ascent. In *Bhaktasthala* the soul remains as a devotee whence it rises to *Mahēśvarasthala* till it reaches the *Aikyasthala*, at the end of which it attains and achieves unity with S'iva. Thus for the four stages of the Hindu life are here substituted six.

Enveloped in complete ignorance by the thick veil of *māyā*, by a gradual process of purification and by devotion to Śiva, the soul rises higher and higher in the course of its spiritual journey till a complete surrender to S'iva brings about union and *mukti* is attained. The Lingāyat school may thus be described as qualified monism.

Every religion has its own dogma, ritual and its philosophical background. According to the Lingāyat, *ṣatsthalas* lead to union with S'iva, the absolute, the final, ineffable void : he poses gradualism in effecting the prime aim of spiritual life. While revived from the Trika, S'aiva Siddhānta and other Indian schools, the fusion in Lingāyatism is an original achievement.

In Lingāyatism caste and sex distinctions are obliterated and spiritual progress is not hindered by accidents of caste or birth or sex, mysticism being brought within the purview of every-day life. Realisation is a process, a becoming, union being attained here and now. Religious life is not divorced from family life and society. To labour and to serve is also an aspect of the religious life. The business of life and spiritual endeavour are harmonised into the pilgrim's progress towards realisation. Democratic in spirit, puritanical in religious fervour, with service as its watch-word and the *ṣhatsthalas* for its signposts, Vīraśaivism firmly blends together man's spiritual and social lives and teachings and inculcates the art of right living.

Prof. Nandimath has furnished the background of Lingāyat philosophical thought in a proper setting. While *śakti* is all in Śāktism, Śiva is primarily the weilder and possesser of *śakti* according to the Lingāyat. The Śaiva Brahman adopts the *saṁskāras* or *Varṇāśramadharma* unlike the Lingāyat. Prof. Sakhare's reliance on the discoveries of Mohenjo-daro and elsewhere in the Indus valley to trace the worship of S'iva to a Dravidian and therefore a non-Hindu ancestry does not appear justifiable. The superiority or inferiority of the Dravidian *qua* the Āryan civilisation does not arise. Śaṅkara, himself a Kerala Brāhman of the Dravidian south could not have been ignorant of the civilisation around him and he preceded Basavēśvara. He condemned Jaina and Buddhist tenets and upheld the Hindu faith and *varṇāśramadharma* from the Himālayas to the Cape. The pageant of Indian history which records the joining together of north, south, east and west of India for the remarkable contribution of the growth and development of Hindu culture is the greatest monument in the history of world thought. S'aivism has had a long history going back to the chalcolithic age, and perhaps farther still, taking its place as the most ancient living faith in the world, attesting to the importance of the role played by paleolithic man in India and indeed if the cult of the Mohenjo-daro and of the civilisation which it involves be Dravidian, and if S'iva be a Dravidian deity and an Āryan God, only later on absorbed into what was evolved as the Hindu trinity, what follows? Not that

the origin and growth of the religion, philosophy and literature of the Indians is not due nor based on the Vedas nor that the Vedic religion was not nor was a living religion but rather that the Hinduism was an all-absorbing and too tolerant a religion, representing every phase of life and thought in the land.

Civilisation, culture and social upbringing are interdependent and influence religion and language which furnish a background to them. The religious and ascetic lives of the *ṛṣis* provided the lamp for the conduct of the people, in an undoubted measure. Southern India was probably the cradle of the human race and S'aivism might have been in parts a Dravidian religion. But if the different periods of Indian history be a classic struggle between the Āryans and the Dravidians representing the clash of civilisations, the invasions of the Āryans with their long, unwearied march through the Indian continent from the land of the five rivers, till the settling down of the tribes in the several districts, and the struggle be due to religious differences, resulting in the Āryans having had to follow a policy of conciliation, the Dravidian S'iva being adopted as an Āryan God, Vedic Rudra being endowed with the attributes of this S'iva, we can only say that the fusion is not unnatural but argues for the strength and commonsense of the Āryan ancestors. But it does not appear to be the whole truth. Nor can we be disposed to agree with the suggestion of Prof. Sakhare that Vedic Brāhmanism or the later Hinduism borrowed the following from the Dravidians: 1. The doctrine of transmigration of souls, 2. Ritual and worship, 3. The idea of one Supreme Being and Rudra becoming the later S'iva under Dravidian influence. The sutras give the tie to these views. Yoga, *bhakti* and prayer, *ahimsa*, *dikṣa* are enjoined for liberation as S'iva was a God never to be destroyed but the destroyer of everything else.

The Vākātakas were strict followers of the S'aiva faith, and in the seventh century during the reign of Harṣavardhana S'aivism was in a flourishing condition. The Pallavas and the Cāḷukyas were staunch S'aivites. During the time of the great Nayanārs S'aivism flourished and was firmly rooted in the Tamil land. The Nayanārs were all united in the Pre-vaiṣṇavite S'aivism.

Long prior to the advent of Basavēśvara, temple building and image worship had attained a high degree of perfection.

Basava in his life lived the practical side of the religion he preached and laid an example to others to follow as his *vacanas* reveal.

The Lingāyat is a *śakti-viṣiṣṭādvaitin*, a monist, giving prominence to *śakti*, the power or energy of the Lord Para S'iva, living in intimate union with him.

The Lingāyat doctrines are Hindu doctrines shedding most of the incrustations which had gathered round Hinduism which called for revolt.

S. S.

The Ancient Wisdom of Wales—By D. Jeffrey Williams—Adyar Library Series No. 50. Price. Rs. 1-4-0.

THIS is number fifty of the Adyar Library Series. It consists of three sections: The first section consist of excerpts from Barddas—a collection of Druidic fragments and Triads published in 1862. The second and third sections are on "Symbolism and Philosophy" and "The Way of Attainment" of Bards-druidic system contributed by Mr. D. J. Williams to the Theosophist and reprinted here. A study of the Triads reveals the depth of the Bardic system and intuition into Reality and the refreshing comprehensiveness of the vision underlying Bardism.

The three excellences of Bardisim are: *to be fond of meditation*; to *extend knowledge*; and to *popularise morality and good customs.* Its three foundations are: peace, love and justice. "The Bard is avowed to a harmless life." A true Bard has the vow "अभयं सर्व भूतेभ्यः". He will not hurt or injure any living thing. A Bard is like the Vedic *Ṛṣi.* The Wisdom is in Triads like *Sutras.* The three essentials of Wisdom are "*Obedience to the laws of God, effort for the welfare of mankind,* and suffering with *fortitude* all that befalls in life". "Humanity is a state of probation and instruction". "Man is capable of judgement and judgment will be given upon him and his acts, for he will be good or bad according to his works, since whatever he does, he could do differently". "There are three things, and as the two forms are, so will be the third: water flowing into the sea whence

it came; the line of a cricle ending where it began; and the soul of a living being returning to God, whence it animated:—after that, the same migration as before". "There are three grades of animation, (planes): God in *Ceugant* (infinity) where there is nothing but himself; spiritualities in *Gwynvyd* (light, wisdom), that is, Heaven: and corporalities in *Abred* (evolution of matter and form, नामरूप) that is, in water and earth". "Every animation and soul are form God, and their existence is in God, both their pre-existence and derived existence". In every particle there is a place wholly commensurate with God, for there is not, and cannot be, less than God in every particle of light and God in every particle; nevertheless, God is only one "Love, Wisdom and Power are the three materials employed by God in making all things". (इच्छाशक्ति, ज्ञानशक्ति, क्रियाशक्ति). "The three primary sins are pride, cruelty and falsehood. "Three victories will occasion an escape; namely, victories over pride; over uncharitable hatred; and over cupidity".

"There are three co-operations of man with God: to endure; to consider; and to love". "There are three things and God is found where they are looked after; mercy, truth, and peace".

"There are three alms-giving: the giving of provisions; the giving of protection; and the giving of instruction and advice".

"*From three blessings will the blessing of God be obtained: the blessing of father an1 mother;* the *blessing of a distressed stranger;* and *the blessing of the sick and wounded*".

"The heart of him who in the stream would enter must thrill to every sigh and thought of all that lives".

"Inaction in a deed of mercy becomes an action in a deadly sin". "*There is no holiness but in compassion for every living being*".

After twenty centuries of "civilisation" the message of Bardism is still the noblest message for humanity.

A. V. R.

Spinozian Wisdom by James Arther—The Adyar Library Series No. 41. Price. Rs. 2-12-0.

In the first two chapters of this book, the author gives extracts arranged by him from the fourth and fifth parts respectively, of

Spinoza's Eathica. He has entitled them "The Right Way of living" and "the Way to freedom or happiness". The other three chapters are devoted to the author's thesis that Spinoza's pantheism is a Natural Religion, and that the term God is better substituted by the term "Nature" and his plea "for the elimination altogether of the word God from all philosophical and practical discussions solely as a precaution for free natural thinking". In the author's view, "more use of the word God, through its age-long association with primitive amorphous thought, may vitiate even the clearest reasoning faculty, *not even Spinoza's excepted*". The maxim "The river cannot rise higher than the source" is not only one of judicial interpretation but applies to to dependance on authority whenever relied upon. It is, in this sense, surprising that the author expounding Spinozian Wisdom should attack Spinoza in the following terms :—

"It is not quite clear why Sipnoza * * * still persisted in calling his truer conception by the old name, instead of replacing the latter by the term he himself had proposed, and had identified with his purer idea—Nature. * * * I am sure that his retaining of the obnoxious name is but the effect of his upbringing in a fervently religious Jewish community * *. The word had been so interwoven into the texture of his mental equipment that it could not entirely be eliminated, even if he had felt the necessity for it, which I think he did not, but thought rather that he could, by purifying the 'idea', purify the name, and so still deliver humanity of the evils connected with it. This, however, is a fallacy, a fond but false belief".

We shall now go to the spring and give some extracts from Spinoza's writings found in the first two chapters :—

"When a man is powerless to moderate and master his passions, this impotence is called his servitude". "Nature does not act for an end. For, that eternal and infinite being what we call God or Nature, acts with the same necessity as it exists". "That which we call a cause for an end, or a final cause is nothing else than man's desire itself". "As regards good and evil, they indicate nothing positive in things, when these are considered in themselves. For they too are nothing else but modes of thinking

or notions which we form comparing things with one another ". " Because reason demands nothing contrary to Nature, or to one's own nature, therefore it demands that everyone shall love himself, seek what is good for him, that is what is truly good, and desire all that which in truth leads man to greater perfection ". By perfection I understand reality, that is the essence of a thing ".

" To man, nothing is of greater good than man. Men cannot wish anything more excellent to preserve their being than that all should agree with all in such a way that the minds and bodies of all compose as it were ofone mind and of one body, and that all together should strive to preserve their being as much as they can, and that all together should seek for themselves the common good of all ". " To strive to preserve oneself, is the first and only foundation of virtue ". " By mutual help men can produce the things they need much easier, and they cannot avoid the dangers threatening from all sides, without just labour ".

" The things that engender concord are justice, equality and honesty ".

" The greater the joy by which we are affected, the greater the perfection to which we are transported, that is, the more we are necessarily partaking of divine Nature ". " He who lives by the guidance of reason strives as much as he can to repay the hate, anger and contempt of others towards himself with love or generosity ".

" He who rightly knows that everything follows necessarily from the divine Nature, and happens according to the eternal laws and rules of Nature, he will find nothing which is worth hate, ridicule or contempt nor will he pity anything. He will strive *to do well and to rejoice* ".

" *The valorous man hates nobody, is angry with nobody, envies nobody, is displeased with nobody, despises nobody, and is least of all proud* ".

" Happiness is not the wages of virtue, but virtue itself ".

" In life, it is of the utmost importance to perfect the understanding or reason as much as we can, and in this one thing consists

man's greatest happiness or beatitude. Beatitude is nothing else than that acquiescence of the spirit which springs from the intuitive knowledge of God". "The supreme good is to come by it in such a way that I, together with other individuals, may enjoy such a nature. And that nature is undoubtedly the knowledge of the unity which the mind has with the whole of Nature". "The mind can reduce each and all of the effects of the body, or the images of the mind to the idea of God. For everything that is, is in God, and without God can neither be nor be concived". "This love towards God must occupy the mind most". A.V.R.

Sāsta Worship in South India—By L. K. Balaratnam. Published by the author. Training College Lane, Taicaud, Travancore.

THIS brochure brings together the available information about Sāsta worship in Kērala, points out its similarity to that of Aiyanār in Tamilnād, and describes in detail the pilgrimage to the annual festival of *Makara vilakku* at *Sabari malai*, in January. The author would have done well, if he had given in an appendix the *Sāsta pattu* and a map showing all important Sāsta temples. The association of Agastya and Paras'urāma with the foundation of Sāsta worhip is not without meaning.

Though the appellation of *Sāsta* to the deity worshipped on the hill tops and in sylvan surroundings with the minimum of ceremonial ritural may be confined to Kērala, similar cults were prevalent in other hilly tracts also. A comparative study of the Subrahmanya and Paraśurāma cult in Gujerat and Sindh also discloses several points suggestive of a common origin.

Even as regards the association of a Muhammadan saint, Vavar (Baba), the similarity at Baba Budan Giri in the Mysore State where a Dattātrēya *pitha* is situated close to Baba Budan's tomb is not without significance. And the several regulations for the pilgrims for 41 days are not different from those observed by groups of pilgrims proceeding to Tirupati or Palni.

The association of Mahiṣāsura with the Sāsta legend connects this tradition with the Mahiśāsura Mardini and Chamundi tradition of Mysore and of Mahiśmati and Parśurama and Tripura Sundari tradition in the Vindya region.

The author has done well to emphasise the *bhakti* aspect and the " widely pervasive influence on the masses inspiring devotion, inculcating morals and spreading sweetness and light ", irrespective of rank or wealth. A. V. R.

The Promised Day is Come—by Shoghi Effendi. Published by The Baha'i Assembly of Bombay, Bombay. Price Rs. 5.

THIS is a fresh presentation of the essence of the Baha'i movement in the words of its founder and its promoter by its present guardian. Previous publications have been reviewed and lectures on Baha'i movement have also been delivered under the Mythic Society's auspices. It is unnecessary to review in detail the contents of the book and recount the history of the founder and his son the promoter. A few extracts are however given below as they are of topical interest and bear repetition, showing the universal character of the movement. It is well to remember that these words were spoken eighty years ago :—

" Soon will the present day Order be rolled up, and a new one spread out in its stead ". " All nations should become one in faith and *all men as brothers* ". *Let not a man glory in this, that he loves his country* ; let him *rather glory in this, that he loves his kind* ". " Is there any remover of difficulties save God ! All are His servants and all are standing by His orders ".

" The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatever hath been sent down from the empyrean of the Divine Will ". " *Beware of prejudice*, light is good, in whatsoever lamp it is burning. A rose is beautiful, in whatsoever garden it may bloom. A star has the same radiance whether it shines from the east or from the west ".

" Associate with the followers of all religions with joy and kindness ". The prophets of all religions—" they all abide in the same tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech and proclaim the same Faith ". " The world is but one country, and mankind its citizens ".

" That one indeed is a man who today dedicateth himself to the service of the entire human race ". A. V. R.

Mai and Mai Sahasranāma Vol. II. By Mārkhand R. Dholakia. 49, Nyahal Peth, Poona City. Price Rs. 4-0-0 ; foreign *Sh.* 6/.

VOLUME I of this work has been reviewed in QJMS Vol. XXXII pages 101-102. Mārkhand R. Dholakiâ is the founder and President of Mother's Lodge, Poona. These two volumes present an English translation with notes of Śri Lalita Sahasranāmam. The names are re-arranged and the notes are written in the light of Mai-ist doctrine. The Mai-ist worships the Supreme Deity as Mother, "Mai"—not in the sense of 'S'akti' as distinct from 'Puruṣa', but as the Supreme. In Bhakti Sutras, the Mother-child relation is extolled, and Mother's love is reputed, the supreme example of love for its own sake. "To the Mother, the weakest child is the most cared for and dearest".

"The definite conception of Mother's doctrine is that She is the Mother of all including the sinful, the murderer * * *" The name "*Devakārya-samudyuta*" is changed into "*Bhakta-kārya-Samudyuta*" by the founder of this lodge, "as the universal Mother has no partiality to Gods or demons".

The Mai-ist stands for one religion of one God, and seeks to unify all religions by adhering to the one Mother while keeping to their respective faiths.

Vāmācāra is condemmed, though its prevalence is admitted and its efficacy in certain cricumscribed limits is not denied.

"But those uses have to be very exceptional. There are uses of poison also. But poison is poison * *".

MAI IS NOT MĀYA

On the doctrine of *māya* or illusion or unreality of the phenomenal, the Mai-ist has definite views. "Nothing is unreal till by actual realisation these (visible objects) and the universe become unreal. So long as the soul has any relation with bodies, and so long as one is affected even to the slightest extent physically, mentally or spiritually, these do exist and are not unreal".

In the present-day world which is perplexed by diverse calamities and where the success over forces of nature (Matter) has outrun the assertion of the spirit, every effort made to awaken and strengthen the Spirit is welcome. A. V. R.

The Astronomical Method and its Application to the Chronology of Ancient India—By Dr. K. L. Daftari. Published by The Nagpur University, Nagpur.

THE four lectures delivered on the 13th, 14th, 15th and 16th of November 1940 at the Nagpur University as Rao Bahadur Bapu Rao Dada Kinkhede Lectures published here form an interesting and comprehensive study of the astronomical data available in the Mahābhārata, the Ramāyaṇa and the Purāṇas about important events and the determination of dates by astronomical calculations and their correlation with one anther. The author allows for the variations in the calendars from time to time and with reference to Vedānga jyotis'a. It would have been well if the author had referred to the late Mahamahopadhyāya Arthasās'tra Viśārada Dr. R. Shama Shastry's translation and commentary on Vedānga Jyotis'a. According to Dr. Daftari, the date of the Mahābhārata war was 1197 B. C.; the date of the migration of the Āryans to Brahmāvarta between the Sarasvati and the Drishadvati *i.e.* the present Ambala District was 3102 B. C.—the beginning of the current Vārāhakalpa with Ānanda as the first Brahma; Sri Rama was born in 1609 B. C. and Sri Kṛṣṇa in 1143 B. C. The dates of the fraticidal war and of the birth Śri Kṛṣṇa have to be verified and reconciled, as S'ri Kṛṣṇa was the Lord and *sarāthi* of Arjuna.

The findings of Dr. Daftari require the following hypotheses which may not find universal acceptance;—(1) That there were traditional Yugas now in use, divine Yugas and human Yugas, (2) that 'Sahasra' wa some times used for a human yuga of four years owing to conversion with the mahākalpa of the divine yuga of 1000 years, (3) that kalpa, yuga, manvantara meant the same—four years, (4) that varṣa signifies a half of one year in some contexts and not in others. Dr. Daftari's thesis necessitates also the acceptance of some statements in the Mahābhārata and in the Purāṇas and a rejection of the others and the modification of some texts—all these will not be equally and readily accepted by other workers in the field.

Despite these points, the study is a closely reasoned one and offers food for profound thought and helps us to solve the intricate problems of the chronology of ancient India. A. V. R.

Nalanda and Its Epigraphic Material—By Dr. Hirananda Sastri, M.A., M.O.L., D. Lit. late Government Epigraphist for India, Memoirs of the Archæological Survey of India No. 56. Price. Rs. 8-2-6. or 13 *Sh*.

OF all Buddhist sites excavated by the Archæological Survey, Nālandā proved the most prolific as regards inscriptions. The monograph before us brings together all the materials—inscriptions, seals, copper-plates and sculptures—classifies them and gives a connected narrative. It is a valuable store-house of reference for comparative study furnishing a key perhaps to the future excavators. But the excavations have not yet been continued to a stage when materials belonging to the period left obscure could be obtained, or the availablity or otherwise of such materials could be determined.

A further addition to our knowledge of the history of Indian architecture yeilded by the excavations lies in the discovery of vaulted roofs or curved ceilings and of other uses of arches in pre-Muhammadan India. Another notable item is the charter of Dēvapāladēva, the famous Pāla king of Bengal. The charter evidences that, at the request of the illustrious ruler of Suvarṇadvīpa (Sumatra), named Balaputradēva, Dēvapāladēva granted five villages, four of which lay in the Rājagriha and one in the Gayā *Vishaya* (district) of the Sri-Nagara bhukti (Patna division) for the increase of merit or *puṇya*, for the comfort of the revered *bhikshus* of the four quarters, for writing the *dharma ratnās* (Buddhist texts) and for the upkeep of a monastery. The inscription refers to Sailendras who ruled over Sri Vijaya (Jāva) and Suvarṇa-dvīpa (Sumatra) and furnishes stiriking proof of the cultural contact throughout South East Asia.

The large number of seals bearing inscriptions of the monastic order, royalty, officials and janapada (village or other corporations) is the third great feature of the excavations. Of the 775 seals recovered, no less that 690 were stored in one chamber. They are practically identical, containing the inscription, "S'rī Nālandā Mahā-vihārīyārya bhikshu saṅghasya." Other seals bear the name of the assembly of monks as well, *e.g.* "S'rī Nālandā Mūlanava-karmmavārika bhikshūṇam" while still others have the names

of villages also, while most of the seals have Deer Park (dhamma-chakka) device on the top; an appreciable number have varying crests of Durga, Gaṇeśa, "a seated goddess with a child and having a tree to the right", "a four armed god with a tree on his left", "a seated male figure round whose head there is a canopy of seven hoods......", "a bird looking to the right with a symbol above the wing", Mahiśāṣuramardini, Mahākāḷi, Liṅga and Gajalakṣmi. These seals have inscriptions mentioning special groups, names of villages, and corporations or offices. The deciphering or the relation of the individual crests to the respective groups, corporations and offices offers an interesting field for further comparative study. The prevalence of Tantric practices in the period apparently gives a clue to most of these crests. The conjecture of the author about the large find of 690 seals in one chamber is that it must have been the record room of the establishment and that these seals were needed for being fastened to letters of manuscripts or other documents sent from Nālandā so that would vouch for the genuineness of the documents and might have also been affixed to the certificates '*prasamsa*' or *pramāṇa* patras which the various educational establishments at Nālandā gave to their scholars. This surmise is good as any other, but we shall have to await corroboration from similar finds elsewhere. A large number of seals bearing names of individuals has been recovered. Whether they were attached to letters or to documents of gift remains to be verified. The sculptures recovered do not throw much fresh light. A remarkable feature, however, is the find of images of Brahmanical deities *i.e.* of S'iva, Viṣṇu, Sūrya, Gaṇeśa, Sarasvatī, Candika, Parvatī and Gaṅga.

The excavations have not yielded material to explain why Fa Hian did not describe Nālandā in detail or whether it was as prominent during his visit as in Hsüan Tsang's and how the grand panorama of edifices fell into ruin. We have as yet no narrative earlier than Hsüan Tsang's and we have no account other than that of Minhāj-i-Sirāj in his *Tabakāti i-Nāsiri* for the disappearance of Nālandā from the history of Indian culture. But it is worth remembering that it lent the name 'Bihar' (vihara) to the whole tract.

There is nothing to substantiate the claim of the author "that Nālandā was a prosperous locality in the time of Mahāvira and of Gautama Buddha". The literary evidence quoted by the author—Tāranath's account—refers only to Aśōka as the earliest builder. Hsüan Tsang while mentioning about the tradition of the purchase of the site for ten crores of gold pieces and its presentation to the Buddha, speaks only of the construction of a sangharāma by one Sakraditya, father of Budhagupta, and says also that his visit (629-645 A.D.) was 700 years after the foundation of the establishment. Nor can we put down to Brahmanical bigotry, as the author would seem to imply, the omission of Nālandā with her gorgeous and stately *prāsādās*" by the author of the Mahābhārata when he "so vididly" describes the duel of Jarāsandha at Rajagriha "near by". Tradition places the duel two millenniums prior to the birth of Gautama Buddha and Dr. Sastri has furnished no data to controvert it.

We hope further excavations will be resumed and materials earlier than Yeśovarmadēva and Budhagupta will become available.

A.V.R.

Jaina Pustaka Praṣasti Saṅgraha, Part I. Edited by Sri Jaina Vijaya Muni. Singhi Jain Series No. 18. Published by the Bharatiya Vidya Bhavan. Bombay. Price Rs. 6-8-0.

THE work under review narrates the *praṣastis* mentioned in a number of manuscripts, both in paper and in palm-leaf, found in the various libraries of Gujerat. These *praṣastis* give the *gachcha*, the *gotra*, the *kula* and the social conditions of the Jainas of Gujerat. They throw enormous light on the historical facts and their historical importance is on a par with the inscriptions and the copper-plates and forms a source of valuable information for research students and scholars.

M. B. N.

Dhūrtākhyāna of Haribhadra Sūri with an elaborate critical essay by Dr. A. N. Upadhye, M.A., D. Litt. Edited by Sri Jina Vijaya Muni. Published by the Bharatiya Vidya Bhavan, Bombay. Price Rs. 5-8-0.

HARIBHADRA Sūri is a versatile scholar in Ardhamāgadhi. He has written a number of works. He lived in the seventeenth century

A.D. In this work the editor has published the Prākrit original, then the metrical Sanskrit version of the original by Saṅghatilaka of the fifteenth century A.D. and also an anonymous rendering of it in Gujerati of the sixteenth or the seventeenth century A.D.

Dūrtākhyāna is a satire, wherein the stories of the Hindu epics and the *purāṇas* have been ridiculed and the Hindu gods and goddesses are villified beyond a certain degree. Dryden has remarked that the true end of satire is the amendment of vices by correction. The author hopes that by writing this work he would convert as many people as possible to the Jaina faith.

The Bharatiya Vidya Bhavan has done great service to the cause of literature by publishing this work. Dr. Upādhye in his excellent introduction gives a critical estimate of the true worth of a satire and we wait for the publication of other works on Jainism. M. B. N.

Thirumalirunjolaimalai (Sri Allgar Kovil) Staḷapurāṇa. Edited by K. N. Radha Krishna, B.A., B.L. with a Foreword by Sri Rajagopalachariar. Published by Sri Kallalagar Devastanam, Madura. Price. Rs. 3-8-0.

THE authorities of Sri Kallalagar devasthanam, Madura have for the first time published the Staḷapurāṇa of Sri Alagar Kovil known also as *Then Tirupati* or Tirupati of the South. This temple was built by Visvakarma, the divine architect, under orders from Dharmarāya, the God of Death. The editor in his introduction prefaced to this book describes in great detail the history of the temple. The book concludes with the *Alagar Andadi*, *Alagar Kalpakam* and one hundred and twenty three *pāṣarams* culled from the *Nālāyara Divyvaprabhandam* where there is the mention to this god and to this temple.

Certain facts may be mentioned here. They are: (1) Chanda Sahib (1736-1740 A.D.) the general under Dost Ali Khan, the Nawwab of Carnātic seized all temple lands in the Madura District, including that of this temple and confiscated the same to the government: (2) Colonel Heron of the East India Company looted the temple at Tirumohur in 1755 A.D. and carried away the idols installed therein. Colonel Heron was, however, subsequently killed in the battle of Natham Pass on the

29th of May 1755 A.D. and all the idols were restored to the temple: (3) the worship of the temple was stopped from 1327 to 1372 A.D. when the Muhammadans ruled at Madura; and (4) when the temple was restored in 1803 A.D. the devasthanam records were not returned to the temple. This caused confusion in the management of the temple.

The editor has taken great pains in revising this work and our thanks are due to the Hindu Religious Endowment Board who are instrumental for bringing this work. We await the publication of the Sthaḷapurāṇas and history of other temples.

M. B. N.

Kenopaniṣad Bhāsya—By Sri Ranga Rāmānuja. Critically edited with introduction, translation and notes by Dr. K. C. Varadachari, M.A., Ph.D. and D. T. Tatacharya, Siromani, M. O. L. Published by Sri Venkatesvara Oriental Institute, Tirupati. Price Rs. 2-0-0.

KENOPANIṢAD or Talavakāropaniṣad belongs to the Sāmaveda. It forms part of Jaiminiyopaniṣad Brāhmaṇa which in turn is a part and parcel of Talavakāra Brāhmaṇa, dealing with the transcendent nature of the Brahman. It points out clearly that Brahman cannot be apprehended by any type of cognition and that it is the source of all the activities and the functions of the *jīvas*; even the gods, Agni and Vāyu were not able to apprehend him. Uma-Haimavatī explains to Indra, the foremost of the gods, the nature of the Brahman. The *Upāsana* of this Brahman under the name of *vanam* will lead to the final emancipation. S'aṅkara and his commentator Ānandagiri say that the word, *pratibodha-viditam* occurring in II. 4 destroys the very foundation of the Vijnānavādins, *viz.* "All cognitions last for a moment'.

The Venkatesvara Oriental Institute has published this *bhāsya* with the English translation and notes and the book serves as a guide for the proper understanding of this Upaniṣad.

M. B. N.

Sri Desika Prabandam with the commentary of Vangipuram Navaneetam Rāmadesikacarya. Published by R. Rangaswamiengar, Advocate, Tanjore. Price Rs. 3-8-0.

MR. R. RANGASWAMIENGAR has just published for the first time

nineteen poetical pieces assigned to Śri Vedānta Deśika more commonly known as Deśikar Prabandham with the commentary of Rāmadeśikacārya. These works enunciate the Vadagalai school of Viṣistādvaita philosophy and the four monumental works of that school are (1) *S'rī Bhāsya* of Rāmānuja, (2) *Gīta Bhāsya* of Rāmānuja, (3) *Rahasyatraya Sāra* of Sri Vedānta-Deśika and (4) *Ārayara Padi*, a commentary on Thiruvoimozhi by Tirukkurukaipiran Pithan. Of these four, the most important is *Rahasyatraya Sāra*, wherein the doctrinal differences of the two° schools of Viṣistādvaita philosophy are magnified into a remarkable degree and wherein the *thenkalạis* are called *manda-praguas* or thick-witted fools. The teachings contained in these works are summarised in the small poetical pieces. Greater stress is laid on *Bhara Nyāsa* or the Vadagalai doctrine of *prappatti*. This book is prefaced with the life and teachings S'rī Vedānta Deśika and it is also supplemented by *pilley-andādi*, a stotra on Śrī Vedānta Deśika on the model of *Rāmānuja Nootrandādi* composed by Varadacārya alias Nayanācārya, the son of S'rī Vedānta Des'ika.

All credit goes to the commentator who has corrected certain wrong expressions used in the original and who has taken great trouble in writing an extensive commentary on these works. But he has given a novel interpretation of the word Rāmānuja occurring in the famous *taniyan* of S'rī Vedānta Deśika. The tradition is that Rāmānuja mentioned therein is Ātreya-Rāmānuja, the son of Padmanābha, the ācārya of S'rī Vedānta Deśika, while our commentator says that it refers to Rāmānuja the author of *S'rī Bhāsya*. On what basis he has come to this conclusion, he has not explained in any part of this work. Every Vadagalai S'rī Vaiṣṇava must own a copy of this work which is useful for the daily *parāyaṇa* as that gives in a nutshell the Vadagalai school of Viṣiṣtādvaita philosophy.

M. B. N.

Contributions to the History of Brahmanical Ascetism or Saṁnyāsa.— By Dr. Vidyasudhakara Pandit Har Datt Sharma, M.A., Ph.D. Poona Oriental Series No. 64. Price Rs. 2-0-0.

THIS excellent work of Dr. Sharma describes in detail the various phases of Saṁnyāsa or Brahmanical ascetism. The conflicting

views on the various aspects of saṁnyāsa as explained in the various upaniṣads are given here and the author has not shown anywhere his bias to any one of them. He says that the *summum bonum* of saṁnyāsa is the realisation of one-ness of the *ātman* with the Brahman. Dr. Winternitz wanted, it appears, to write a brochure on the Buddhist and the Jaina phases of ascetism. Unfortunately death snatched him away before he could finish his task. Dr. Otto Stein of Czeckoslovakia tried to write upon the various aspects of the Buddhistic and Jaina ascetism but the war stood in his way. Meanwhile as Dr. Sharma passed away the work has remained incomplete. We hope and trust that in some future date some scholar of repute will bring out a work on Buddhistic and Jaina asceticism and thus complete what Dr. Winternitz wanted to do.

M. B. N.

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IN the death of Rajasevasakta Professor B. M. Srikantia at Dharwar we have lost an excellent professor who inspired successive generations of students with his spirit of service and teaching, a distinguished scholar, a man of letters who sang the glory of the land of his birth and a sterling patriot whose burning love for Karnātaka was evident in all his writings, finding a reverbarating echo in our patriotic hearts. He enriched Kannada Literature itself by his masterly productions, by his daring conception, neatness of execution and a throughly indigenous touch which he gave, more particularly to his translations. He was a rebel in literature and the whole spirit of his writing, preaching and example was against the old and for the new Kannada and may his example survive! We mourn his demise along with the bereaved members of his family to whom we tender our heartfelt condolences. S.S.

Rajacharitavisharada Rao Bahadur C. HAYAVADANA RAO

Rajacharitavisharada Rao Bahadur C. Hayavadana Rao was associated with the activities of the Mythic Society from its inception. A veteran journalist and a versatile scholar, to whom love of study in Anthropology, History, and antiquities of South India was for over fifty years much more than a hobby, he lived to see his ambitions realised not only in this field of his activities but in other walks of life as well. The Bangalore Press and the Mysore Economic Journal which he founded are monuments to his patient industry, and painstaking and persistent endeavour. In many public movements in the State he played no small part. The pages of Indian journals are replete with his remarkable contributions and successive generations of scholars and workers have to be very grateful to him. May his soul rest in peace! S.S.

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